

# **FORTY YEARS OF ACTIVITY**

A HISTORY

of

TRINITY METHODIST EPISCOPAL CHURCH

1900-1940

TRINITY-TEMPLE METHODIST UNIFICATION





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Episcopal Church

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1900-1940, after seventy-

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# FORTY YEARS OF ACTIVITY

1900-1940

AFTER SEVENTY-FIVE YEARS

A HISTORY

of

TRINITY METHODIST EPISCOPAL CHURCH  
LOUISVILLE, KENTUCKY

Continuation Of

VOL. I. AFTER THIRTY-FIVE YEARS

1865-1900

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TRINITY-TEMPLE METHODIST UNIFICATION

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ILLUSTRATED

"I love Thy Kingdom, Lord,  
The house of Thine abode  
The church our blest Redeemer saved,  
With His own precious blood."

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By

C. B. NORDEMAN

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## FOREWORD

This is the second volume following a book entitled AFTER THIRTY-FIVE YEARS which covered a period of the history of Trinity Methodist Episcopal Church, Louisville, Kentucky, from 1865 to 1900. This second volume covers a period from 1900 to 1940. The two volumes make a total history of seventy-five years of the existence of this historic church.

The unification of Methodism consummated at the General Conference in April, 1940, and the merger of Trinity Methodist Episcopal Church and the Union Temple Methodist Church, South, more familiarly known as the "Temple Church," at the session of the Louisville Conference held in Madisonville, September 25-29, 1940, ushered in a new church known as TRINITY-TEMPLE METHODIST CHURCH. The history of Trinity-Temple is in the making, and eventually must be written by another, probably long after this writer has been translated from the Church Militant to the Church Triumphant, as have most of those who had a part in the compilation of the first volume.

The writer desires to express his appreciation to all who assisted in gathering data, facts, incidents, photographs, and stories of interest; to those who have written special

8  
chapters; to any and all persons who have had any part in the production of this volume; and especially to Miss Dorothy O'Dell who typed the greater part of the manuscript. No doubt some have missed events of importance, and names have been omitted that should have been recalled. If this is true, kindly remember that the writer is not a professional historian, biographer, or novelist. Under the most urgent appeal, he reluctantly assumed this task, did the best he could. He enjoyed doing it, and submits the book, imperfect, and incomplete as it is, in the hope that the retrospective view will bring back many recollections of Christian fellowship of the Saints here, and the Saints over there.

God grant that the days of the future may bring better, brighter, and more noble achievements by and through a renewal of devotion and consecration to Christian service. May God grant unto us the spiritual power to achieve--not that we shall be glorified, but for the glory and the sake of our Lord--is the hope and prayer of the author.

C. B. Nordeman



## PREFACE INTERLUDE

The Annual Conference of 1900, in session at Somerset, Kentucky, ordered the following resolution sent to Trinity Church:

"Resolved that the members of the Kentucky Conference heartily congratulate the Trinity Church, Louisville, upon completion of their new and beautiful Church, and we pray God to bless the Church on the occasion of the dedication, next Sabbath Day with an outpouring of the Holy Spirit on Bishop McCabe, Brother Collins, and all the congregation. And we pray that the Church may be abundantly blessed of the Lord in all future years.

A. Boreing

J. D. Walsh

S. W. Shelton

J. W. Zimmerman"

In the opening year of a new decade, in the same month, April, 1900, two Methodist Itinerant's wives, Mrs. Frances Bristow, wife of Trinity's first pastor, and Mrs. Mary E. Collins, wife of the thirteenth pastor, were called to their Heavenly Home. Their memoirs are published in the Conference Minutes of September, 1900, and need not be republished here.

In the Christmas number of TRINITY HERALD, dedicated to Mrs. Fanny Speed, there appears the following which is the last expression of

the Quarterly Conference for the year:

"At our recent Quarterly Conference, action was taken against all pay entertainments in our Church, for all time to come. This worked an immediate hardship on some of our elect ladies, owing to the fact that an entertainment was just ready to be given. There were no personalities in the action of the Quarterly Conference, and so none should in the least, take any offense whatever at what was done. It is a moral experience to be the Pastor of a Church that has finally and fully discarded money-making in God's House. May this action be owned and blessed of God.

W. B. Collins"

Rev. W. B. Collins is the only preacher who wrote in the Church Record, Historical Division. We quote:

"The most notable event of this Pastorate was the building of the new Church. This building was completed and dedicated in the month of September, 1900, at a total cash cost of \$55,000 complete for dedication. The membership record for this Pastorate is as follows:

Reported to Conference in 1896 -----	307
Received by letter during Pastorate -----	235
Received from Probation -----	78
Total	620
Set off to Epworth Church -----	40
Deceased during Pastorate -----	25
Removed by letter -----	106
Removed without letter -----	62
Continued on old Roll -----	17
Un-accounted for -----	62
	<u>312</u>



Present membership -----	308
On Roll five years ago -----	116
Received during Pastorate -----	<u>192</u> 308

"The Church is well organized throughout and is in a most excellent condition for doing aggressive work for the Master.

Louisville, Kentucky      Respectfully submitted,  
September 2, 1901                      W. B. Collins"

The closing words of Chapter Ten, AFTER THIRTY-FIVE YEARS, are: "Speak unto the Children of Israel that they go forward." Through God's grace, and the leading of the various pastors, and because "the people had a mind to work" the church prospered, souls were saved, and added to the church.

Of those who were members of the church in 1886, when the writer of these words was admitted to membership, only three remain in this year, 1940; viz., Mrs. Ida Cline, Junius C. Klein, and C. B. Nordeman. Mrs. Cline, though now living in Nashville, Tennessee, still holds her membership in Trinity. Reverend W. B. Collins, the last pastor mentioned in the former book, and to whom credit must be given for the building of the present edifice, was translated from his Glendale, California, Retreat, to his Eternal Home.

Brother Collins was not a great preacher. If you could find out what his text was to be, you could almost fill in the sermon by reading Adam Clarke's Commentary on the text. His was a great soul, however, and there was no such word as "fail" in his lexicon. He mounted all hurdles, because he dared great things FOR, and expected great things FROM God.





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TRINITY METHODIST EPISCOPAL CHURCH

Third at Guthrie  
Louisville, Kentucky





## CHAPTER ONE

### THE MINISTRY

of

THE REV. WILBUR F. SHERIDAN

1901-1904

The man who succeeded Brother Collins was The Reverend Wilbur F. Sheridan, the fourteenth pastor of Trinity. He was recommended to the church by the (then) pastor of Roberts Park Methodist Church, Indianapolis, Indiana, and was transferred from Saginaw, Michigan, to Louisville.

Trinity had sold the parsonage on Sixth Street, a picture of which appears in the former book, and purchased a new parsonage at 205 East Chestnut Street. There The Reverend Sheridan, his good wife, and two children lived while in Louisville.

Dr. Sheridan began his ministry in September, 1901, continuing for three years, or until Conference, 1904, at which time he was transferred to the Baltimore Conference and appointed to Mt. Vernon Place Church, Baltimore. Later, he was elected Executive Secretary of the Epworth League, and served there until his death.

Dr. Sheridan came to Louisville under favorable circumstances. There was perfect harmony in the church. The new church edifice was attractive. The members, for the most part, lived within a radius of a few blocks from the church. The automobile was not as yet the predominant vehicle of transportation, although

## TRINITY CHURCH

the trend of membership residence was more and more toward the city outskirts.

The congregation increased almost from the beginning. Dr. Sheridan announced that his method would be to "preach to those whose minds were open to the methods and message of the new age, while cherishing the spirit and power of the old." He emphasized the thought of the late Bishop Ninde; viz., "I would strive to be, not in the vulgar sense, but in the high self-forgetful sense, a popular preacher."

Classifying himself thus, and operating under these two ideas, Dr. Sheridan did become the outstanding preacher in Louisville. Large congregations were attending Trinity, especially on Sunday mornings. But he was not satisfied with this. He wanted to build a large Sunday evening service as well.

One method used in increasing morning attendance, was the appointing of some twelve men and sending them out in pairs, two by two, the Christ way, on Saturday night, to visit six of the city's hotels, and to leave cards of courteous invitation to the church service. Names of the hotel guests remaining over Sunday were written on envelopes containing such cards, and the hotel clerks placed them in the mail boxes of the guests. Response to these invitations was beyond expectation, and incidentally, added considerably to the loose collections.

A novel way was used in building up the evening service. To a hundred men, who were not members of the church, a letter reading as follows was sent:

"Dear sir:

Pardon the liberty I take in addressing you,





THE REV. WILBUR F. SHERIDAN





## TRINITY CHURCH

but I am anxious to secure your opinion as to why the great majority of Louisville men are not actively interested in church work. I am a preacher, and usually look at it from a preacher's viewpoint, but I covet the privilege of looking at it through your eyes. If it is not asking too much, will you make a suggestion or two on the following points:

1. Why are not more men members of the church?
2. Are the churches of your acquaintance really doing the work you believe the Church of Christ was founded to accomplish?
3. What do you consider the most helpful features of the church today?

I am writing to a number of gentlemen about this, and their answers, I am frank to say, will form the basis of a series of sermons which I hope to preach at Trinity Church. Your communication will be considered strictly confidential. Thanking you in advance for your favor, I am,

Respectfully yours,

Wilbur F. Sheridan"

Many replies were received, and some were published in Dr. Sheridan's book, THE SUNDAY NIGHT SERVICES. The congregations increased, the daily papers took notice, and made their comments. What an inspiration it was to see the main floor and galleries filled up to the "S.R.O." signs!

Dr. Sheridan classified these various replies and deduced the following general theme for a series of sermons:

### THE STUMBLING STONES TO RELIGION IN LOUISVILLE

#### Sermon Topics

1. The Kind of Religion that is "Played Out"
2. Contradictions in Teaching Among the Churches

## TRINITY CHURCH

3. The Church Not Abreast of Scientific Advance
4. The Hypocrites in the Church
5. Unsociability and Neglect of the Toilers
6. The Stress of Business Life and Methods
7. I Am Good Enough Without Religion
8. I Am Afraid I Cannot Hold Out
9. Caught in the Swirl of Self Indulgence
10. I Am Waiting Until I Can Reach the Standard

On another occasion he preached a series of sermons on: SIX MODERN DEVILS. During these series, scarcely a Sunday went by without an altar service for penitents. The six sermons were entitled:

1. The Bad Literature Devil
2. The Gossip Devil
3. The Pleasure Devil
4. The Gambling Devil
5. The Liquor Devil
6. The Greed For Gold Devil

One of the greatest and most popular sermons preached by Dr. Sheridan, however, was the one entitled: A COUNTRY BOY IN A CROWDED CITY. This sermon was repeated twice to capacity audiences.

Another sermon, repeated by the request of physicians, was: THE CHURCH NOT ABREAST OF SCIENTIFIC ADVANCE OF SOCIETY.

Naturally, with the crowds attending Trinity, and with the evangelistic fervor of preacher and people, the benevolences were stimulated, and the financial labor of the Official Board lessened. The Sunday School increased in attendance. A great Men's Bible Class was organized, with Mrs. Effie Sheridan, the pastor's wife, as teacher. More about the Effie Sheridan

## TRINITY CHURCH

Bible Class in the chapter on the Church School.

One thing that especially endeared Dr. Sheridan to many was his way of making the individual feel that he had a special interest in him personally. Ever and anon greeting him with: "How is your soul's welfare today?" or, "Are you spiritually up and up today?" or some such question that opened the way for religious conversation and confidences. To sum it all up, you did not go to church through a sense of duty. It was a privilege to go. You felt that if you were not present, you would miss something worth while!

Unfortunately, some of the records were (evidently) destroyed in the flood of 1937, and most of the data between 1900 and 1920 are based upon memories and scraps of information gathered here and there. We are writing history not based on figures, because the figures showing the number received during this period, the financial structure of operations, baptisms, marriages, and deaths, were supposedly swept away by the flood.

The spirit of the times, however, the memories, the new era of activities ushered in--all these abide! They center around the preacher who was "The Shepherd of the Flock," and are thus fortunately preserved. We were therefore able to present the ministry of Dr. Sheridan at length. More so, possibly, than we would have done, in order to reflect the high state of spirituality and activity as the new church launched out into a new period of forty years of Kingdom Building. The foundations were laid! The standard was set! The world KNEW where Trinity stood!



## TRINITY CHURCH

All of the above statements are confirmed by Mr. and Mrs. M. G. Carson, Miss Elo Schlitz, and Mr. Elmer McMillan, all of whom united under the pastorate of Dr. Sheridan, and are still active members of this church.

It is very fitting that this chapter close with a tribute to Mrs. Fanny Henning Speed, who departed this life at 10:00 o'clock, Sunday night, August 10, 1902. That was a sorrowful night for Trinity, for it was known that her life was fast ebbing away.

Mrs. Speed had been a member of Trinity since October, 1865, just six months after the organization of the church. It will be of renewed interest at this time to reread the beautiful chapter of her life, penned by Helen Lee Brooks, on page ninety-three of AFTER THIRTY-FIVE YEARS, the last paragraph of which reads:

"The afternoon of her long life is fast waning, and eventide approaches. A frail tennement of clay never enshrined a sweeter, brighter spirit. Her ethereal soul seems to be separated from Heaven only by a transparent veil of mortality."

The funeral services were conducted by her pastor, Dr. Sheridan, assisted by Reverend J. D. Walsh, D.D., Presiding Elder, at the church on Tuesday afternoon, August 12, 1902. Brief and simple, they were, following the ritual of the church, and the reading of Tennyson's "Crossing the Bar."

On Sunday, August 17th, a memorial service was held and the pastor, in closing, expressed the feeling of the church, when he said, "Very tame and inadequate are words to describe the virtues of this saintly woman, or the grief of

## TRINITY CHURCH

the church which she has left like a child bereaved of its Mother."

A fine cut of Mrs. Speed, just as the members of the 1902 congregation remember her, appears in the Annual Conference Minutes, which Conference Session was held in Trinity Church, September 25-29, 1902.

At the Annual Conference Sessions of the church, Mrs. Speed was always present personally, or by proxy, with her purse to financially help those preachers who had suffered hard times because of inadequate support, and many went away happy because of her Christian generosity. A sequel, and an explanation to Mrs. Speed's habit in this respect is enlightening in the following resolution passed by the Annual Conference; viz.,

"Resolved, that we extend to Mrs. Mary A. Ott of Louisville, a daughter of one of our deceased German Ministers, our sincere thanks for her generous gifts to those of our Brethren whose receipts on salary were inadequate for their support.

Signed, J. W. Zimmerman  
Thomas Hanford"

Our very own Junius C. Klein, brother of Mrs. Mary A. Ott, represented her in this generous making up of the deficits in support.

The mantle of Alms of the Patron Saint of Trinity, Mrs. Fanny Speed, upon her ascension to Glory, fell on Mrs. Mary A. Ott, and later on her daughter, Mrs. Lillian Ott Snyder, the latter being still with us in "every good word and work" though failing health does not permit bodily fellowship with those who love her.

These three Godly women fulfilled the injunc-

## TRINITY CHURCH

tion of Jesus when He said, "When thou doest alms, let not thy left hand know what thy right hand doeth." Matt. 6:3.

Of the large number received into the church in those days, three decades and more ago, the following are still on the active membership list:

Amos L. Ray	Mrs. Lillian Ott Snyder
Mrs. Amos L. Ray.	Elmer L. McMillan
M. Y. Smith	

On the inactive list:

Mrs. C. P. Fink and Ben Davis.

Removals by letter, death, and indifference must account for others.

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THE REV. HORACE G. OGDEN



## CHAPTER TWO

### THE MINISTRY

of

### THE REV. HORACE G. OGDEN

1904-1907

Directly after the coming of Horace G. Ogden, appointed to Trinity by Bishop Warren at the session of the Annual Conference held at Barbourville, Kentucky, in the fall of 1904, the church became conscious of a social responsibility. Brother Ogden, previous to his work in the ministry, had had some experience in connection with newspaper endeavor, and knew instinctively how to get a hearing through the press. Column write-ups from his pen began to appear. "Ramblings Amid the Grave Stones in an Old Cemetery"--"The Youth Life of Louisville"--"The Juvenile Court; How can the Church Help"--and other articles.

Brother Ogden had a wonderful faculty for remembering names and faces. At the first Official Board meeting, held some three days after his arrival in the city, with some twenty members present, he circled the room, shook hands with each one, repeated his name. Then he asked them to exchange seats with each other in a general mix-up. After this was done, he took each person by the hand, and called each name correctly without exception.

It is a question if any preacher in Louisville was personally known better than Horace G. Ogden. He had a quest for achievement, an



## TRINITY CHURCH

unfailing courage, and a faith that Trinity Church was Divinely and strategically located in Louisville for Kingdom building. He was an inspiration to all to dare to do! The children loved him and, spying him a block away, ran to him for the cheerful playful greeting he always had for them. While he was a good pulpiteer and gave full attention to his church obligations, his humanitarianism found him often in the Juvenile and Police Court rooms, in the Labor Unions, amongst the poor, the distressed and discouraged--"going about doing good" as did his Master in His three years of ministry.

The main program of the church was still two services on Sunday, a Prayer Meeting on Wednesday evening, with other occasional official or social meetings in between. While there was no open church door seven days in the week, no secretary to take care of a part of the multitudinous duties of the pastor, no social service secretary to interview the halt, lame, blind, and jobless, still the leaven of Christian helpfulness FOR OTHERS was clamoring for expression.

Brother Ogden sent men of the church out visiting where help was needed. The Ladies Aid was the pastor's right hand in various ways. Yet how slow the church has been to learn that it should rank as the greatest organized force in the world based upon sound business principles, as well as faith in her Lord and Master.

Like a mustard seed the conception fell into good and honest hearts which died unto selfishness, rose unto life, grew in grace and knowledge, until today we have "World Service" and the "Woman's Division of Christian Service" organized in each local church, operating under

## TRINITY CHURCH

the thrill of spirit with the slogans--"Evangelize or Die"--"As much for others, as for ourselves" and "All for one, and one for All!" Trinity has not yet reached the fulfillment of these inspirations and has not yet attained to the fulness of the slogans. Yet, as Methodists, we claim that we are "going on to perfection."

At the session of the 78th Annual Conference, held at Union College, Barbourville, Kentucky, September 29, 1904, resolutions on securing the bequest of Mrs. Fanny Speed were passed. C. B. Nordeman, C. C. Stoll, and J. D. Walsh were named as a committee to make a settlement with the administrator, the Fidelity Trust Company, and the Henning heirs, in the matter of the bequest. The appraised estate was \$544,756.60, out of which the Board of Education of the Methodist Episcopal Church of the Kentucky Annual Conference received \$146,872.62, while Trinity Church received \$6,000.00 for a parsonage.

The will was contested, but through the labor of the committee and the attorneys, Helm, Bruce and Helm, the case was decided in favor of the Board of Education of the Kentucky Conference of the Methodist Episcopal Church, and later transferred to Union College, Inc. The entire matter may be found recorded in the Annual Conference Journal of September, 1904.

During the pastorate of Horace G. Ogden, C. B. Nordeman was elected secretary of the Board of Education of the Kentucky Annual Conference, with C. C. Stoll elected as treasurer.

The Annual Conference Journal directed attention to the fact "that in the inauguration of the new work of the Board of Education, the

## TRINITY CHURCH

board has met five times, and the committee seven times during the year. Special mention must be made of the great work of the Secretary and Treasurer of the Board of Education, C. B. Nordeman, and C. C. Stoll respectively. Remuneration for their valuable services would amount to a large sum, but at great sacrifice, they have contributed time and energy to the work."

That business slogan used by a distinguished Methodist Corporation, "99 and 44/100 per cent," is approximately the percentage of the membership in love with Brother Ogden, but, as in the early church, a prominent layman differed with an outstanding Apostle, so was history repeated during the last year of his ministry. Church finances were at the bottom of the trouble. The income would not cover the budget. It is a sad commentary that in all the years, the church has failed to see what God's financial plan is. Look it up in Malachi 3:10; and in Matthew 23:23. If the Church of Jesus Christ had totally followed God's plan, there would be no unrest on account of war today. Indeed there would be no war, because the increase would have enabled the church to spread the Gospel to such an extent that His Peace and Good Will would have been predominant in men's hearts universally!

Some members of the Finance Committee felt that the pastor was giving more time to the public than to the pulpit. The idea was that more attention to members, and less to municipality, would yield better financial results. Strenuous was the argument. Words not conducive to calmness were uttered. Misunderstandings, as always on such occasions, were engendered.



## TRINITY CHURCH

Applications of sermons were conceived to be personal thrusts, and a scism was likely to be born in the church.

In September, 1806, the Conference met in Greenup, Kentucky, with Bishop McDowell presiding. The Bishop knew of the situation and sent for a member of the church who was in attendance at the Conference in an unofficial capacity. The Bishop stated that he had an urgent demand for the Rev. Ogden, from Freeport, Illinois, and asked if it was wise to make a change at Trinity at that time.

The Bishop was told by this party, that to move Brother Ogden would mean a split in the church and suggested, inasmuch as the principal party in the controversy was to be away on a six month's or longer vacation, that the Bishop return Brother Ogden to Louisville, and in six months thereafter transfer him to a better appointment. Thus, Ogden going to a better appointment, the church could not object, and the possibility of a new preacher on the scene might save a most valuable layman and Christian steward to Trinity.

Brother Ogden was transferred to Jamestown, New York, in the middle of the Conference year, and the Rev. W. B. Patterson of Wooster, Massachusetts, came to Trinity. But all the plan "went aft aglay."

Brother Ogden, years afterward, expressed himself as feeling that his work in Louisville was not done, and that he expected some day to return and finish it. God felt differently about it, however, and translated him to the Church Triumphant in Glory.

Some of the active members who united with

## TRINITY CHURCH

Trinity during his ministry are:

Miss Margaret Bennett	Miss Viola Stilz
Morris Ray	Mrs. George Gill
Ermin Ray	Mrs. S. A. Cassity
Mr. and Mrs. Frank Cunningham	

Miss Katterhenry, now Mrs. P. H. Wallner, was the efficient deaconess in Trinity during Brother Ogden's administration, and was of valuable service in many homes. Her work was the beginning of the emphasis on Social Service in the church.

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THE REV. EDWIN BOOTH PATTERSON, D.D.





## CHAPTER THREE

### THE MINISTRY

of

THE REV. EDWIN BOOTH PATTERSON, D.D.

1907 - 1910

At the eighty-first Annual Session of the Kentucky Conference, held in Trinity Church, Louisville, Bishop Henry Spellmeyer, presiding, the name of E. B. Patterson was announced as pastor for the church. Dr. Patterson, it will be remembered, however, came to Trinity in the middle of the conference year, having been transferred from the New England Conference, when Dr. Ogden was transferred to the Exie Conference by Bishop McDowell.

At this session of the Conference, C. C. Stoll, a member of the church, made his first report as Treasurer of the Board of Education. It is interesting to note the financial status of the board, by the acquisition of assets, through the generous bequest of Mrs. Speed, making the tie-up between Trinity Church and Union College, protege of the Board of Education at that time. The valuations of the board were enumerated by Treasurer Stoll, as follows:

Kenyon Building -----	208,000.00
Louisville Cement Stock -----	35,000.00
Seelbach Realty Co. -----	20,000.00
Louisville Hotel Co. -----	8,000.00
Louisville Bridge Co. -----	14,000.00

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## TRINITY CHURCH

These gifts were a Godsend. During the previous years, the Administration Building was struck by lightning and burned to the ground. The college was now in position to build anew, and did so splendidly.

Dr. Patterson was a bachelor, and the parsonage life consisted of the father and mother of Dr. Patterson. For a time, a niece, a Miss Alice Roberts, came from England to live with them.

During the pastorate of Dr. Patterson, C. C. Stoll united with the Southern Branch of Methodism, and John W. Henderson, of Ashland, Kentucky, succeeded him as Treasurer of the Board of Education.

Dr. Patterson was original in his interpretation of the Scriptures. Some of his findings, analyses, and presentations were interesting, leading to thought and oftentimes to question, as for instance the text found in Psalm 90:9-- "We spend our years as a tale that is told." Dr. Patterson acquired attention in his first remark saying:

"This does not refer to the brevity of human life, as most clergymen present it. I shall give you its true interpretation, illustrating it with this conception by me.

"Some Mother away back in Egyptian captivity, is comforting her child with the story of something akin to Cinderella and the Glass Slipper. She is telling the child a tale, and during the years, mothers and fathers are telling tales-- good tales, indifferent tales, bad tales. Life is made up of the tales you are telling, and their effect upon the oncoming generations.



## TRINITY CHURCH

"What character of tale are you telling to your generation? This text does not emphasize the brevity of life, but on the other hand, the importance of the tales in this life you are telling."

Dr. Patterson was a severe critic of other preachers, and sometimes forgot to be brotherly about it. His ego was an extreme manifestation. He was companionable to those whom he liked; cold and distant to those who questioned his interpretations and wisdom. Some of his dissertations were illuminating. The writer remembers a sermon he preached on the text, Hebrews 6:1--"Wherefore leaving the principles of the doctrine of Christ, let us go on to perfection." His first sentence naturally clinched attention:

"How do you leave anything? I doubt if you ever heard the answer as I shall give it to you. How do you leave a thing? Why, it's simple. You leave it by taking it with you!

"Here is a child, just beginning in school. He is taught his letters. This is A; this is B; this is C, and so on. He learns his letters. He leaves the doctrine by taking it with him, letters into words, words into sentences, sentences into paragraphs, paragraphs into chapters, chapters into a book, and finally, like Theodore Roosevelt, he can glance at a preface, skim the pages, and in a few minutes mentally produce the contents of the book. He has arrived at perfection by leaving the doctrine, but by leaving it, he has taken it with him."

The uniqueness of his presentations impressed

## TRINITY CHURCH

the writer, and for that reason he probably remembers more of his preaching than that of any of the others, yet, withal, there was the self exaltation of the intellectual. Unlike, quite unlike the way Paul admonished the Corinthians: "Able ministers, not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life."

Dr. Patterson was one of the able ministers of the letter but not of the spirit. God forgive the writer if he has erred in his judgment, but history must be written according to the light and knowledge that comes to the historian.

It is generally understood that Dr. Patterson later surrendered his credentials and left the Methodist Church.

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The minutes of the Official Board record that the committee on Conference Entertainment, C. B. Nordeman, paid all bills and turned over to the church treasurer a balance of \$43.90.

\* \* \* \* \*

At a meeting of the Official Board in June, 1908, it was found necessary to raise about \$1,000.00 to eliminate a deficit report at conference. Brother Thurstenson, chairman of the Finance Committee, prepared a list of names of members of the church, and set opposite the names the amount it would be necessary for each to pay to raise the required amount.

\* \* \* \* \*

## TRINITY CHURCH

Dr. Patterson was granted a vacation of six weeks, and the Epworth League was requested to take charge of the evening services. Dr. Peak, Brother Coon, and Brother Carrell were to provide for the morning services.

During Dr. Patterson's absence on vacation the pulpit was supplied by Rev. Frank C. Beck of Trinity Church, New Albany, Indiana; Rev. C. A. Fellers, Wesley Church, Louisville; and Rev. J. S. Ward, Wall Street, Jeffersonville, Indiana. Rev. E. H. Edwards filled the pulpits of the foregoing named Brethren, in order that they could give their services to Trinity.

\* \* \* \* \*

Brothers Coon, Thurstenson, and Rogers were appointed a committee to draft and send a letter to Brother C. C. Stoll, setting forth the regrets of the Board that he and his family had withdrawn from the church.

\* \* \* \* \*

The Board of Trustees granted the use of the church to the Christian Denomination for a series of debates. The expense of lighting, heating, and janitor service was to be borne by that group.

\* \* \* \* \*

Mr. and Mrs. Kemp contributed largely to the music of the church personally, in donations for the purchase of music, and in their leadership of the choir.



## TRINITY CHURCH

The Swedish Brethren of the M.E. Church were allowed the use of the church for a series of meetings during the winter.

\* \* \* \* \*

The Official Board ordered suitable resolutions on the death of Brother J. H. Dunn, who for years was a member of the church and the Official Board.

"Vacant is the chair, stilled is the voice, missed is the counsel, mute is the well-nigh faultless judgment, and lost for a time the lovable personality of our Brother J. H. Dunn.

Therefore, as individuals, and as a body, we desire to record the following expressions as coming from our heart of hearts.

We bow submissively to Him who doeth all things well. We sorrow. but not as those who are without hope. We rejoice because our Brother is with our Lord. We sympathize with his dear wife and sister abiding for awhile, and pray for them the comforting grace of our Lord and Saviour, Jesus Christ.

Unanimously adopted C. B. Nordeman

December 28, 1908 Chas. P. Fink

Junius C. Klein, Committee"

\* \* \* \* \*

The records of the Kentucky Conference Minutes confirm the transfer of Rev. George M. McAdams from the Wisconsin Conference, and his appointment to Trinity Church, but are silent as to what became of Dr. E. B. Patterson. The writer does know that he subsequently served for a time

## TRINITY CHURCH

as Pastor of a Presbyterian Church at Anchorage, Kentucky. The following persons united with Trinity during his pastorate, and are still active members of the Church:

Miss Lois Nordeman	D. A. Peters
Mrs. George Gill	Pleas Warder
Mr. and Mrs. S. W. Greaves	

Others evidently died, or moved with or without letters, leaving no addresses.

\* \* \* \* \*

It is a matter of history to record that the family of Dan Carrell, who were members of Trinity Church from August, 1902, until after Dr. Patterson's pastorate, were his true and loyal friends, and that he died in the home of Dan Carrell's son, Allan Carrell, September 17, 1940.

\* \* \* \* \*

### Resolutions on the Death of George M. Rogers

Again our ranks have been invaded by death and we record the loss of our brother George M. Rogers, who in life was an earnest and faithful member of the Church Militant, and in death takes his place in the Church Triumphant.

We mourn as those who have lost a friend and valuable advisor in business matters of the Church, but at the same time we rejoice in the gain that is his, and bow to the will of our Father, who has ordered it thus.

Be it therefore resolved--By the Official

## TRINITY CHURCH

Board of Trinity Methodist Episcopal Church, at Louisville, Kentucky, this 19th day of April, 1909: That we extend our sympathy to the bereaved wife, Sister Mary Rogers in this her time of sorrow and affliction, and commend her to Him who doeth all things well, and maketh all things to work together for good to those who love and serve Him.

Be it further resolved--that a copy of these Resolutions be spread upon the records of the Church and that a copy be furnished to Sister Mary Rogers.

Dr J. R. Peak

Junius C. Klein

F. S. Coon, Committee

E. B. Patterson, Pastor

F. S. Coon, Secretary

\* \* \* \* \*

Resolutions on the Death of Sidney H. Jones,  
and Sidney H. Jones, Jr.

With a suddenness that was appalling, came to us the news of the death by drowning, of our beloved Brother in Christ and former worker, Sidney H. Jones, and dear little Sidney, Jr. When we read the great loss sustained by all those whose good fortune it was to know them, our heads are bowed in sorrow and our hearts go out in sympathy that can not be expressed in words to her who has lost both husband and son.

Yet, while we sorrow, it is not as those who have no hope, for we know that while earth is impoverished by their having been taken, Heaven is the richer thereby. To the bereaved wife



## TRINITY CHURCH

and Mother, we can offer nothing that can compare with the love and tender compassion of that Saviour whom both husband and son loved so implicitly.

Given under the hand of the Official Board of Trinity Methodist Episcopal Church, of Louisville, Kentucky, this 12th day of September, 1910.

Clarence Young	E. B. Patterson, Pastor
Dan Carrell	F. S. Coon, Secretary
E. L. McMillan	
F. S. Coon, Committee	

\* \* \* \* \*

### Resolutions on the Death of Brother George Patterson

Be it resolved by the Official Board of Trinity Methodist Episcopal Church, that inasmuch as it has pleased God in His wisdom to remove by death our faithful member, Brother George Patterson, the devoted Father of our beloved Pastor, Dr. E. B. Patterson, that we extend to the wife and son of our beloved Brother, our deepest sympathy.

Be it further resolved that these Resolutions be spread on our official records, and a copy be sent to the family.

Dr. J. Hunter Peak	Dan Carrell
F. S. Coon	J. C. Klein, Chairman
September 27th, 1910	F. S. Coon, Secretary

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† † † † † † † † †

## CHAPTER FOUR

### THE MINISTRY

of

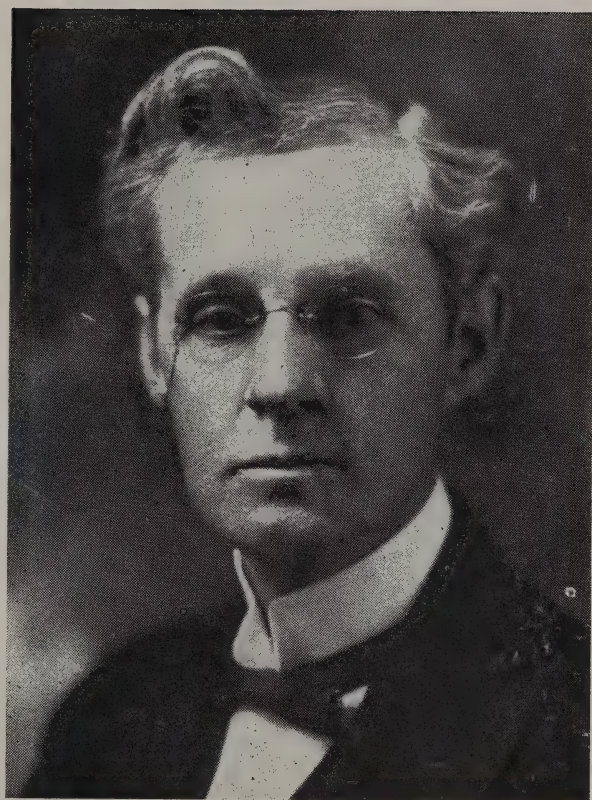
### THE REV. GEORGE MACADAM

1910-1911

The Reverend George MacAdam was transferred from the West Wisconsin Conference and became the seventeenth pastor of Trinity Church. He remained in Louisville only one conference year. At the end of that year he was sent to Ottawa Street Church, Joliet, Illinois.

Dr. MacAdam had gifts as a writer, which he pursued more than occasionally. His ministry was a combination of the older and the newer school of our preachers, and as such was interesting. His preaching was not offensive to the most conservative and yet he was in no sense a reactionary. He had a frail body, but he kept young in spirit. His ministry cannot be interpreted without Mrs. MacAdam. She was a frontier woman. As a child she associated with the famous Buffalo Bill. Earliest pastorates of her husband were missionary fields. Dr. MacAdam died in Chicago, and his widow is at this writing living in Effingham, Illinois.

At an Official Board meeting in December, 1910, Dr. F. C. Askenstedt made a plea for the adoption of the use of the individual cup communion service. So strong was the doctor's plea from the scientific standpoint of health and life, that the board requested the pastor and Brother J. C. Klein to see that an individual



THE REV. GEORGE MACADAM





## TRINITY CHURCH

communion set was forthcoming.

On motion the Board of Trustees was requested to alter the Third Street entrance to the assembly room in accordance with desires of the Men's Bible Class. Mr. Nordeman made the motion, with an earnest appeal in its behalf. The change was made. There was no entrance to the basement on Third Street originally, as the space was intended for a baptistry for immersion, but the entrance proved the more profitable.

In December, 1910, Mr. F. S. Coon offered his resignation as Secretary of the Board, having held that office for about four years. It will be remembered that Brother Coon was a member of the committee that produced the book, AFTER THIRTY-FIVE YEARS, writing the chapter on the history of Trinity Sunday School in that book. Mr. Coon is still active and lives in Ann Arbor, Michigan.

Resolution as to Brother Coon:

"Our pen utterly fails at this time to transcribe the true emotions of the heart. We find no words in which to express our feelings. We have come to the parting of the ways. For years past God in His goodness has given us for the highest type of fellowship, Brother Coon, and his estimable family. We have in our association with him, found 'an Israelite in whom there is no guile.' Strong in the faith, a living epistle read of all men, always speaking the truth in love. Brethren! such years of faithful service is now on the verge of departure to other fields of labor! Through the sad cloud of parting let us look to the silver lining of works that will follow him. While we will miss our dear brother, yet will we be inspired by his high standard of

## TRINITY CHURCH

Christian living, not only exemplified in his devotion to the church, but in his every day life. Is it not the very least we can do in following out the desires of this Board to offer the following Resolutions.

"Whereas: God in His goodness, after years of pleasant association has opened up new fields of labor to our Brother Coon,

"Be it Resolved: First, that we take this opportunity to express to him our sincere appreciation for the inspiration he has been to us individually and collectively.

Second, while deploring the fact that he will no longer be with us in the flesh, yet he will always be a mentor to better things by the influence of his Christian spirit.

Third, that we commend him to God, always holding him up in our prayers for safe keeping until the perfect day.

Fourth, that we regretfully accept his resignation as Secretary of the Official Board.

Fifth, that a copy of this preamble and resolutions be spread on the minutes and the Pastor be requested to send a copy to the Church with which he shall hereafter unite.

E. L. Kemp, Chairman

George MacAdam, Pastor

Clarence Young, Secretary"

In May, the Treasurer, Dan Carrell, reported a possible deficit of \$2,400.00 for the conference year, and at the Official Board meeting it was decided to take a collection by having a large cross covered with tabs with amounts from \$1.00 to \$100.00, in all totalling \$2,400.00, and to present the matter to the congregation

## TRINITY CHURCH

in this way on Sunday morning. As the amounts were subscribed, the tabs were torn off and the cross uncovered. This was done, and the sum of \$1,501.00 was realized.

In June, the Treasurer, Dan Carrell, reported that including the \$1,500.00 dollars, paid in, the deficit at the end of the year would be \$1,000.00. The Official Board resolved: "That whereas there appears no probability of increases in revenue, that all possible expenses be decreased." Members present were Snyder, Carrell, Fink, Beck, Gross, Nordeman, Stoll, Thurstenson, Ambrey, and Secretary Young.

A Transcription from the Official Board Meeting  
August 14, 1911

The Official Board was called to order by the Pastor, Dr. MacAdam, and after song and prayer, Dr. MacAdam read the following statement:

"I trust you will allow me in the interest of brevity and clearness to submit to you in writing this statement of the business consideration of which I have called this meeting. In the second Official Board meeting which I attended of this Conference year, I stated that I should give the year to an earnest study of this Church proposition:

"I have tried to do this, and some six weeks ago had prepared as the result of this study, a program which I estimated in the course of a number of years of patient effort would work out the future and the sure redemption of this Church, expecting to place this before the next Quarterly Conference for consideration, as the consideration under which I felt I could be

## TRINITY CHURCH

useful to this Church, which program involved reduction of the Pastor's salary, toward the employment of a Deaconess, or some other downtown Church worker.

"During my absence from the city upon my vacation, a situation occurred which renders unnecessary any consideration of this program, and justifies me in asking the Bishop in charge to release me as Pastor of this Church at the earliest time consistent with all the interests involved. The reply of Bishop Moore which I hand you at this time for record, is as follows:

"Dear Dr. MacAdam: I cannot consent to release you at the approaching session of the Kentucky Conference, nor until such an adjustment can be made as will protect all interests involved, your's and Trinity's. I have heard nothing from the Officiary and sincerely trust that nothing will be done to embarrass the situation.

Fraternally,

David H. Moore, (Bishop)'

Dated August 11, 1911

Respectfully submitted,

George MacAdam"

The budget for conference year, 1911-12, was fixed at \$4,187.00. This does not include benevolences.

Those uniting with the church during the year under Dr. MacAdam were:

Mrs. Mabel Hickerson

Mrs. Elmer McMillan

There may have been others, but these two are the only ones the writer knows of who are still active at this time.



## THE REV. JAMES MONROE TABOR

Note: After much correspondence and search Dr. Tabor could not be located. He transferred to the Arkansas Conference. That conference record showed he was transferred to the Wyoming Conference. The Wyoming Conference has no record of him. The Bishop's comment is, "He is one of the few lost Methodist preachers."

No photograph available.



CHAPTER FIVE

THE MINISTRY

of

THE REV. JAMES MONROE TABOR

1911-1913

James Monroe Tabor was appointed the eighteenth pastor of Trinity Church, coming as a transfer from the Rock River Conference, and at the first Official Board meeting, held on October 15, 1911, he made a statement in regard to the size of the board, calling attention to the fact that it was not to the number permitted in the Discipline.

Brother Thurstenson, the pastor and the secretary were authorized to make up a list to fill up the vacancies. Dr. Askenstedt requested that he be relieved of the chairmanship of the Music Committee, feeling that he was not qualified to fill that position. He agreed, however, to remain on the committee, and W. C. Foutsch was named as chairman.

Mr. Foutsch arranged with a Mr. Andrews to become Director of Music for the sum of \$40.00 per month, and for Mr. Earl Thurstenson to become organist without salary. Earl Thurstenson served for a number of years as organist, and became nationally known as a musician of extraordinary merit.

Dr. Tabor had a room in the Pope Building on the southeast corner of Third and Guthrie, and the condition of his health was such that it became a source of worry to the church inasmuch

## TRINITY CHURCH

as he was there alone and often bed-fast.

At the end of the year all accounts were paid through the kindness of J. C. Klein who advanced the money, and it was noted that the church was in better financial condition than it had been for some time.

Mr. E. L. Kemp had requested letters for himself and family, and a committee was appointed to write a commendatory letter to their new pastor. The committee appointed was Carrell, Stoll, and Nordeman.

Brother Carrell, on account of ill health, asked to be relieved from service on the finance committee. His resignation was accepted with regrets, and E. L. McMillan was elected chairman of the finance committee.

The following letter is of interest:

"Hon. W. O. Head, Mayor,  
Louisville, Kentucky.

I am instructed by the Pastor and Official Board of Trinity Methodist Episcopal Church, to convey to you their appreciation of your action in calling the public meeting at the Armory on last Sunday evening, in recognition of those who went down in the Titanic disaster. They wish to have you know further that they would have been glad to have co-operated with you in the service had not a special service of a similar nature for our Church already been advertised for the evening hour before the notice of the Armory meeting came out in the papers. Their arrangement with outside talent, made it impracticable for them to dispense with their evening service.

Yours respectfully,

Clarence Young, Sec., Official Board,  
Trinity Methodist Episcopal Church"



# TRINITY CHURCH

✝	RECEIPTS	✝
✝	Regular ----- 2,514.50	✝
	Loose ----- 313.03	
✝	Note ----- 1,500.00	✝
	Special ----- 1,377.17	
✝	Old subscriptions ---- 9.00	✝
	<u>\$5,713.70</u>	

✝	DISBURSEMENTS	✝
✝	Pastor ----- 2,491.67	✝
	Janitor ----- 572.00	
✝	Organist ----- 159.00	✝
	Insurance ----- 810.00	
✝	Note ----- 195.00	✝
	Interest ----- 106.25	
✝	Coal ----- 105.75	✝
	Moving ----- 100.00	
✝	Elder ----- 300.00	✝
	Misc. ----- 863.31	
✝	Cash in hand ----- 10.72	✝
	<u>\$5,713.70</u>	

In April, 1912, it was learned that Mrs. Tabor was expected in Louisville, and it was decided that a reception be tendered Dr. and Mrs. Tabor. The reception was duly held on May 6th, with felicitous speeches by Rev. Dr. Wilkinson, Pastor of Fourth Ave. M.E. Church, South, and Dr. S. S. Waltz, of the First English Lutheran Church. Refreshments and decorations were without fault, and all bills were promptly paid.

In the latter part of May, the pastor was granted the usual vacation of one month, and

## TRINITY CHURCH

Brothers George Stoll, Nordeman, and Young were commissioned a committee to supply the pulpit during the pastor's absence. The pastor and Mrs. Tabor were now living at the Cortlandt Hotel, since the parsonage was rented.

George Stoll, delegate, and Dan Carrell, alternate, were elected as lay delegates to the Laymen's Association at the Kentucky Conference, held in Barbourville, Kentucky. The report to Conference showed a membership in Trinity of 495 members, and a Sunday School enrollment of 28 teachers, and 300 scholars

In the Official Board records of September 8, 1912, is recorded the following:

"Dr. Tabor reported the receipt of a telegram from Bishop Thirkield asking the acquiescence of our Board to the appointment of Dr. McClure, of Ashland, to fill our pulpit. After a thorough discussion, it was the unanimous action of the Board that the Secretary and Dr. Tabor reply to the Bishop that we request the appointment of Dr. Tabor, pending final adjustment. It was further suggested to the Bishop that Brother F. L. Creech, as Associate Pastor, would be acceptable. This was done in order to leave the appointing of a successor in the hands of Bishop Anderson."

On the record of September 15, 1912, we find this: "Present at the Board meeting Brothers Tabor, Pastor, Cassity, Gross, Fourtsch, Swisher, Hess, Boldt, Beck, Nordeman, Carrell, George Stoll, Fred Stoll, Thurstenson, Snyder, Greaves, McMillan, Aubrey, Gruber, and Clarence Young, Secretary."

Brother Ragan, (representative of Bishop Anderson, presumably) stated that Bishop Anderson

## TRINITY CHURCH

was on the lookout for a man to send to us, and asked that we have a committee in readiness to send to see any prospective man he might have in view. It was voted to leave the matter of selection of a successor to Dr. Tabor entirely in the hands of the Bishop. Further motion by Brother Carrell, carried, to pay Brother Ragan's expenses to Cleveland to go over the matter with the Bishop, and explain our situation and needs to him fully.

On September 22, 1912, the following appears in the minutes of the board:

"Dr. Tabor stated that he had word from Bishop Anderson that he expected to appoint Brother Wyckoff to this charge. George Stoll had also received word from Brother Ragan that this appointment was pending. The reports on Brother Wyckoff were very complimentary. On motion, the Secretary was instructed to wire Bishop Anderson as follows: 'If you are satisfied that Dr. Wyckoff is the man for us, we are more than glad to receive him.'

Clarence Young, Secretary"

Earl Thurstenson, organist, was voted a salary of \$100.00 per year.

For a number of years, Mrs. C. B. Thompson, florist, supplied the flowers for the pulpit at Trinity for the Sunday services. The secretary was instructed to write her an appreciation of her thoughtfulness and kindness.

Dr. A. Boreing, a veteran in the Kentucky Conference, and temporarily residing in Louisville, kindly filled the pulpit during the summer vacation of the pastor. A vote of thanks was tendered him.

At a meeting of the Official Board on Sep-

## TRINITY CHURCH

tember 25, 1912, Brothers McMillan, Thurstenson, and Carrell, were appointed a committee to welcome the new pastor, Dr. Wyckoff. Dr. Tabor discussed the proposition of making the Louisville District a missionary field, and as a result Brother Carrell was made a committee of one to have in charge the raising of money for missionary work on the district since it was understood that Dr. Tabor was to begin his work in the district Sunday evening, September 29th. The evening service on that date was to be sponsored by the Brotherhood.

As far as disclosed by the records no one is now active in the church who joined during the pastorate of Dr. Tabor.

Membership, Sunday School, and Benevolent information during all these pastorates is given in the statistical tables in the addendum to this book and from the standpoint of membership and money, presents in a large measure the results of the Spiritual activities of the church.

In order that the reader may know that the matter of financing the church was a great and continuous problem, we publish occasionally, the annual statement of the treasurer. The following report is that of William C. Foertsch, treasurer for church year, 1911-1912.



# TRINITY CHURCH

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## STATEMENT

✱

	Amount	Paid	Due
Pastor	2,000.00	1,780.76	219.24
Sexton	541.50	531.50	10.00
Music	144.24	144.24	- - -
Light			
Power			
Heat	411.54	411.54	- - -
Dist.			
Sup't.	300.00	300.00	- - -
Misc.	<u>1,576.88</u>	<u>692.37</u>	<u>884.51</u>
	\$4,974.16	\$3,860.41	\$1,113.75

## RECEIPTS

Members	2,123.40	
Loose		
collections	412.92	
Offering	107.92	
Special		
offering	1,055.50	
Other		
sources	<u>168.17</u>	<u>3,866.99</u>
		\$6.58

## BALANCE ON HAND

	Unpaid	Shrinkage
Members	360.50	200.00
Special	1,035.50	<u>50.00</u>
Bal. on hand	<u>6.58</u>	\$250.00
	\$1,402.58	
Shrinkage	<u>250.00</u>	
	1,152.58	
Due	<u>1,113.75</u>	balance when all
	\$38.83	settlement is made.

## CHAPTER SIX

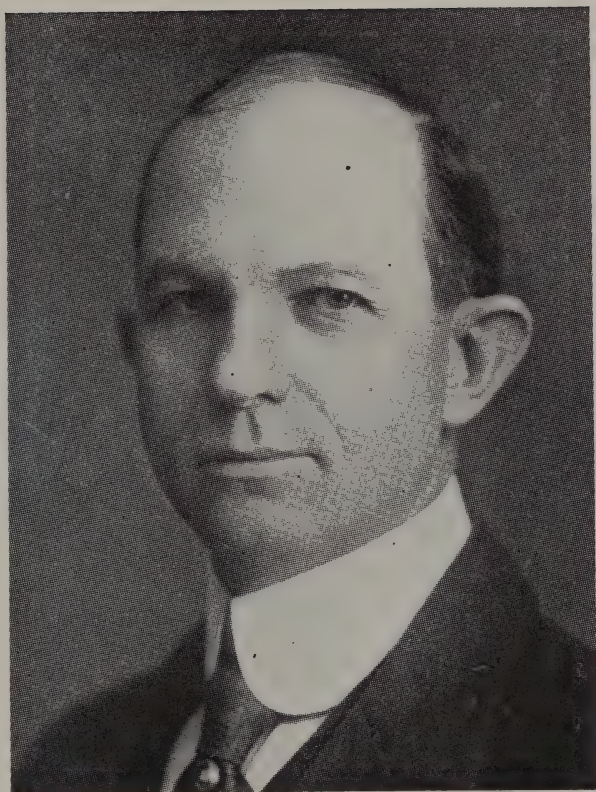
### THE MINISTRY of THE REV. W. F. WYCKOFF 1913-1916

By appointment of Bishop Anderson, the Rev. W. F. Wyckoff, a transfer from the Northeast Ohio Conference, was named as the nineteenth pastor of Trinity Church. The committee of welcome, Brothers McMillan, Thurstenson, and Carrell, met Dr. Wyckoff and his family, and they were duly installed at the parsonage.

At the first meeting of the Official Board, the question of church records was brought up, and Dr. Wyckoff was instructed to order a new Record Book, and a committee consisting of Brothers Foertsch, Young, and Nordeman was authorized to put the records in good shape.

Church records disclose the importance of including in the preacher's course of study, before admission to conference, clerical training in the matter of keeping the church records in shape and up-to-date. It is important to enroll a member, and to record dates of admission, baptism, marriage, and funeral. The carefulness, and promptness on the part of the clergy in this respect, will, in afteryears, prove highly beneficial.

Dr. Wyckoff called attention to the necessity of having an office in the church, and the matter was left to the pastor and House Committee to decide upon. Later the corner basement room



THE REV. W. F. WYCKOFF





## TRINITY CHURCH

was decided upon for the office.

W. C. Aubrey, a long-time member of Trinity and a Christian in the true sense of the word, had, in his illness, gone to the Alms House. It was learned that an offer had been made to place him in the Altenheim, where he would be taken care of as long as he lived. When the matter was put before Brother Aubrey, however, he declined, preferring to stay in the Alms House, where he later died.

The following is the first full record of the Official Board listed in the minutes of the year, 1912-1913. Of the thirty-one, only eleven are members of the church in 1940. Those eleven names are capitalized.

- |                     |                       |
|---------------------|-----------------------|
| 1. J. H. Boldt      | 18. GEORGE E. GILL,   |
| 2. W. H. Gross      | E.L. Pres             |
| 3. Clarence Young   | 19. Dr. J. L. Kendall |
| 4. C. B. NORDEMAN   | 20. W. C. HATFIELD    |
| 5. W. C. Foertsch   | 21. N. A. Palmer      |
| 6. G. W. Ennis      | 22. A. Boreing        |
| 7. S. W. GREAVES    | 23. Mrs. D. A. Stoll, |
| 8. M. G. CARSON     | Pres. Ladies Aid      |
| 9. GEORGE J. STOLL, |                       |
| S.S. Sup't.         | Trustees              |
| 10. R. L. Hawes     | 24. J. C. KLEIN       |
| 11. Fred Stoll      | 25. C. F. SNYDER      |
| 12. FREDERICK HESS  | 26. C. P. Fink        |
| 13. Arthur Brockman | 27. S. Thurstenson    |
| 14. G. N. Gruber    | 28. W. H. Tischendorf |
| 15. S. A. CASSITY   | 29. Dan Carrell       |
| 16. D. C. Clark     | 30. E. L. MCMILLAN    |
| 17. F. B. Swisher   | 31. P. A. Beck        |

A committee on revival, consisting of Brothers

## TRINITY CHURCH

Foertsch, Swisher, Newton, Young, and Miss Brockman, was appointed. It is remembered that the revival was held but the secretaries of the board failed to make mention of results, in their records.

The chimes atop the church were reported out of order. The complaint was that the operating levers located in the Third Street gallery, were too far removed from the bells to produce the best effect, and that shortening the cables between the operator and the bells would lessen labor and add to the chiming of the bells.

The lever stand, under the direction of Brother Thurstenson, was moved to the garret, directly under the bells, and the bells have quite regularly been rung since by various persons. The first, possibly the very first, was Frederick Hess; then, Hoyt Nordeman, C. W. Stoll, and George Stoll, Jr.

The story is told that during the chiming of the bells one evening, a man entered the church and, in testimony service held at that time just before the service, testified that, tired of life and its disappointments, while walking on Third Street he determined to go to the river and end it all, when an old-time tune his mother used to sing pealed from the bells. It brought back memories of home. He entered the church, surrendered himself to Christ, and stated that he was determined to try again!

How many souls have been brought under conviction and to conversion through these chiming bells, only eternity can reveal.

During the summer of 1913, the church enjoyed the pleasure of having S. J. Duncan-Clark, a newspaper editor, fill the pulpit. Mr. Clark

## TRINITY CHURCH

later moved to Chicago and became an editor and columnist of national reputation on one of that city's great dailies.

It is noted that a revival meeting was set for November, the pastor to be his own evangelist, with Mrs. Hoskinson, of Evansville, to take charge of the music. Would not this suggestion be in order; viz., that each revival service have a special reporter to keep a record of the meetings, giving names of speakers, singers, stories about the altar services, the names and addresses of penitents, converts, and persons uniting with the church? What wonderful inspirations these stories would be in the history of the church! How thrilling it would be to read of struggles, sins forgiven, service enlisted, salvation conquests, instead of just finance figures, and board actions. Pardon the suggestion, but the author in writing this history of Trinity feels the great importance of recording Kingdom Building items rather than Official Board minutes.

Dr. Wyckoff was invited to present the Freedmen's Aid Society Cause before the Southern Illinois, Northwest Indiana, Rock River, and Northwest Iowa Conferences. This was a real compliment and honor conferred upon him and Trinity, inasmuch as the Society paid the supplies who filled the pulpit during the absence of Dr. Wyckoff.

It will be a surprise to some, if not all of our readers, to know that in the minutes of the Official Board following the November revival is found the following: "Upon motion," (as to who made the motion history sayeth not) "the pastor was instructed to appoint a committee of

## TRINITY CHURCH

five to look into the matter of a tithing plan for Trinity Church. The committee appointed was as follows: E. L. McMillan, Chairman, Hess, Nordeman, and Young." (Since as a rule, the mover of a motion to present is appointed chairman, may we not safely presume that the chairman herein named presented the motion?) It is recorded: "The committee on tithing reported the following covenant:

1. That you will at least set aside a tenth of your income for the support of the Master's work;
2. That at regular intervals, preferably at the end of each week, this money so set aside, shall be used in the work thru the channels of the Church; except those who are contributors or who may become contributors to religious work outside of that done thru the channels of the Church, of course, are privileged to retain the amount necessary to cover these contributions."

This report, after a lengthy discussion, was by vote laid on the table for one month. At the meeting the following month, Dr. Wyckoff presiding, and Brothers Foertsch, Hatfield, Haswell, McMillan, Carrell, Hess, Beck, Snyder, Brockman, and Young being present, it is recorded: "The tithe covenant which was leftover from last month came up and was thoroughly discussed. The report of the tithe committee was rejected as a covenant to be entered into by the people, but was adopted as a recommendation to put before the people."

Early in 1914, the treasurer, W. C. Foertsch, resigned, because he and family were moving to Portland, Oregon. The resignation was accepted



## TRINITY CHURCH

with sincere regrets, and P. A. Beck was unanimously elected treasurer as his successor.

Strange as it may seem, Mr. Nordeman, Chairman of the Music Committee--Mr. Nordeman, who does not know one musical note from another, and who could not carry a tune even if locked in a basket--reported for the committee, and was granted authority to carry out plans for a vested choir. The vested choir was graciously received, even though there was fear on the part of some that it would be an unpopular innovation. At this writing the vested choir is still doing yeoman service.

Mr. Nordeman resigned from the Music Committee, as did Mr. Earl Thurstenson as organist. Strange as it may seem, no attention was paid to Mr. Nordeman's resignation, but a motion carried showing the appreciation of the board for the services of the organist, whose resignation was not accepted.

A semicentennial celebration was planned for March or April, 1915, and Brother Hess reported that Brothers Collins, Sheridan, and Ogden had signified their acceptance of the invitation to be present. Brother Turner had not been heard from at that time. Brother Thurstenson moved and it was seconded by Brother Snyder, "that no money be expended on the semicentennial program." After much discussion the motion carried, thus nullifying the invitations extended and the semicentennial committee was dissolved.

In the minutes of February 15, 1915, however, it is apparent that there was to be a semicentennial celebration as Brother Wyckoff announced that Bishop Anderson would come to Louisville, March 14th, or 20th, to take part in the "semi-

## TRINITY CHURCH

centennial celebration," and that Dr. Wyckoff, Nordeman, and one other to be selected by them, be constituted a committee to arrange for the celebration.

The celebration was held on March 14th, with Bishop Anderson present at the morning service. A historical service was held in the evening, in which the German Methodist Episcopal Churches joined.

Just before the Annual Conference session the following officers were installed for the ensuing year:

Secretary of the Board	Frederick Hess
Treasurer of the Church	P. A. Beck
Treasurer of Benevolences	J. H. Boldt
Head usher	Thos. P. Watson
Custodian of poor fund	E. L. McMillan
Chairman Music Committee	Junius C. Klein

The following resolutions upon the death of C. P. Fink were adopted and spread upon the minutes:

"Whereas: since the last regular meeting of the Official Board of Trinity Church, it was the will of our Father which is in Heaven, to call from labor to reward, and to translate from the Church Militant to the Church Triumphant, our beloved brother, co-laborer, and friend, C. P. Fink,

"Therefore, be it resolved: by the Official Board of Trinity M.E. Church in regular session assembled this 15th day of August, 1915, that we bow in humble submission to this dispensation of Divine Providence, realizing 'that what He doeth we know not now, but we shall know hereafter,' and, 'believing that all things work together for good to them that love the Lord.'

## TRINITY CHURCH

"We shall miss Brother Fink as a loyal member of our Communion. He became a member in the days when it meant a sacrifice to belong to the Methodist Episcopal Church. We remember with gratitude the years of service he rendered as a leader of our choir, but most of all, we shall miss him as a trusted counsellor in the Official Board.

"Reared in a Methodist home, it was quite natural for Brother Fink to be a liberal contributor to the support of the Church.

"His last years were full of suffering, and we are glad that in early life he embraced the religion of the Lord Jesus Christ, and that we are assured that now his is 'a rest that remaineth to the people of God.'

"Resolved: that a copy of these resolutions be spread upon the Official Board minutes, and that a copy be given to the widow of the deceased brother.

Clarence Young  
C. B. Nordeman  
Frederick Hess, Committee"

The following members united with the church under Dr. Wyckoff's ministry and are still active members of the church:

W. C. Hatfield	Miss Mabel Stone
Mrs. W. C. Hatfield	Mrs. Rose Buyer
Miss Irene Marret	Mrs. Mary Warder
Miss Mabel Schlitz	Mrs. Wesley Simpson
Wesley Simpson	Mrs. Nettie Thirwell
Mrs. Mabel Strother,	Mrs. Chandler Beeman,
nee Thirwell	nee Hatfield

## CHAPTER SEVEN

### THE MINISTRY of THE REV. J. N. EASON 1916-1918

The Conference Minutes are at variance with the Official Board Records of Trinity Church. The Conference Minutes show the transfer of Rev. J. N. Eason as pastor of Trinity in 1916, while the Official Board Records show his service began in 1915. The Conference Minutes, in the appointments, show "J. N. Eason (2)" which signifies years of service at Trinity, confirming the Official Board's record.

J. N. Eason's transfer from the Ohio to the Kentucky Conference does not appear until 1916 and the Conference Minutes do not indicate what became of Dr. Wyckoff, although the writer's memory is that he went back to the Northeast Ohio Conference. The first mention of Dr. J. N. Eason as pastor, in the Official Board Minutes, is in October 18, 1915, when he presided at the meeting, and E. L. McMillan, Chairman of the Finance Committee, presented the budget for the conference year, 1915-1916. See next page.

It was ordered that the secretary of the board write the following named ministers to be present at the reception to the new pastor and family, to wit: Reverends Waltz, Landrum, VanderMuelen, Webb, Briney, F. M. Thomas, Powell, Miller, Kasey, Lyon, J. T. Thomas, Seifert, Horst, Brown, Shepherd, and McCallep. It is





THE REV. J. N. EASON



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Pastor's salary - - - - -	\$2,000.00
House rent - - - - -	500.00
Dist. Sup't. - - - - -	250.00
Janitor - - - - -	520.00
Bishop - - - - -	20.00
Organist and music - - - - -	200.00
Light - - - - -	100.00
Motor - - - - -	60.00
Gas - - - - -	20.00
Water - - - - -	25.00
-----	125.00
Insurance - - - - -	126.00
Printing and Advsg. - - - - -	100.00
Misc. - - - - -	104.00
Deaconess - - - - -	180.00
Note - - - - -	155.00
Old bills - - - - -	311.00
Repairs - - - - -	150.00
Moving - - - - -	85.76
Total	\$4,531.76

As a matter of comparison, the budget for 1940-1941, is \$11,152.00.

\* \* \* \*

presumed that this was done, but no record of the reception or the date thereof appears.

The Brotherhood Committee reported that provision had been made for salary for a Deaconess for the church by a subscription from Mr. and Mrs. C. W. Inman. The secretary was instructed to write Mr. Inman a letter of thanks for the gift.

In October, 1915, Trinity Church entered into a contract with the Elizabeth Gamble Deaconess Home, Cincinnati, Ohio, by which Miss Bessie G.

## TRINITY CHURCH

Mayer, a Deaconess, was to become the Deaconess of Trinity Church, beginning November 1st. The expense to and from Louisville was to be paid by the church. "All necessary expenses of the Deaconess, which includes board, room, heat, light, laundry, and car-fare needed in the prosecution of the work, shall be paid by the Church. The Church will pay an allowance of \$15.00 per month, \$10.00 to the Deaconess, and \$5.00 to the Home to meet the required assessments. The Deaconess to have one month's vacation annually, and one day in seven for rest. A representative of the Deaconess Home may have the privilege of representing the Deaconess work during the year."

This contract was signed by James N. Eason, Chairman, Frederick Hess, Secretary of the Official Board; and Meda F. Robertson, of Elizabeth Gamble Deaconess Home.

The Music Committee reported that Mrs. Cecil was to direct the choir, to hold one weekly rehearsal, to sing at funerals, revivals, and regular Sunday services at a compensation of \$150.00 per year; and that Mr. Pirkey was to play at the same times, at a salary of \$100.00 per year. Both were to begin Sunday, November 14th.

The first report of the Deaconess, November 1st to November 22nd, was submitted and is as follows:

Meetings attended -----	28
Meetings conducted -----	1
Calls made -----	194
Prayers offered in homes -----	24
New members for Home Dept. -----	6
New members for E. L. -----	6



## TRINITY CHURCH

Members brought into Ch. by letter -----	2
Taught in Sunday School -----	5
Families reported to Ass. Charities -----	1

"Calls were made on members of Trinity, mostly in their homes, and many with girls and women at their places of business and on many sick and shut-ins, with many requests for prayer. Many have grown indifferent, but wished for renewed enthusiasm.

(signed) Bessie G. Mayer"

Mr. Nordeman requested the use of the church for the Jackson Street Methodist Episcopal Church (Colored) for a lecture by Bishop Anderson. The request was granted.

Arrangement for a Watch-night service was placed in the hands of Brothers Snyder, Boldt, and Greaves.

Another interesting report from the Deaconess, November 23rd to December 17th, is as follows:

Meetings attended -----	23
Meetings conducted (E. L.) -----	1
Pastoral calls made -----	67
Canvassing calls made -----	152
Prayers offered in homes -----	4
New memberships for E. L. -----	1
New memberships for S. S. -----	9
New memberships for Miss. Society -----	2
New memberships for Cradle Roll -----	2
New memberships, church letter -----	1
Taught in S. S. -----	10
Flowers distributed (bouquets) -----	2
Baskets taken to poor -----	2
Letters and cards written -----	27

"In my canvass of the neighborhood around the church, received about twenty names of people not attending church in the city. Have nine

## TRINITY CHURCH

children in the Sunday School as a result of the canvass, and more may enter later. Took Dr. Ray to see a sick woman who needed medical attention. She is a Catholic, with a little girl in our Sunday School.

Yours in the Master's name,

Bessie Mayer, Deaconess"

Copies of the Deaconess' report were sent Mr. and Mrs. Inman, and in acknowledgment they sent three checks.

Miss Mayer, Deaconess, was reported ill, and in May, 1916, a new Deaconess was indicated by the Official Records to be in her position. Her name was Miss Nina E. Hard.

The following is her report, February 21st to March 21st, and a continuous report ending April 21st. We give these reports in full, as they carry a Spiritual element which, at least, tones up the temporal economy business of the church.

"Miss Hard, Deaconess

### REPORT

Number of calls on the sick	- - - - -	8
Number of calls on non church members	- - - - -	
In the ministry of the church	- - - - -	25
Number of calls on church members	- - - - -	20
Prayers in homes	- - - - -	6
Singing in homes	- - - - -	2
Solos given	- - - - -	11
Sunday School classes taught	- - - - -	1
S.S. Class meetings held	- - - - -	1
Calls to get S.S. pupils	- - - - -	4
Invitations to church services given	- - - - -	15
"Spent one Sunday singing in Deaconess Hospital for the patients. Helped get out 200 Church		

## TRINITY CHURCH

letters twice during the month. Have spent much time and effort to get in touch with rooming house occupants in the vicinity of the church.

Report for month ending April 21st

Calls on the sick - - - - -	4
Other calls - - - - -	75
Sunday School calls - - - - -	7
Prayers in homes - - - - -	3
Prayers in factories - - - - -	4
E.L. meetings conducted - - - - -	1
Times taught in S.S. - - - - -	4
Bouquets given - - - - -	5
Conducted meeting in Union Gospel - - - - -	
Mission with the help of the E.L. - - - - -	

"Conducted Decision Day services in the Primary, Junior and Intermediate Departments. Sung at the Colored Conferences, etc., etc."

With a Spiritual Minister, an excellent Associate Minister, an Evangelistical Deaconess, a Social Secretary! What an equipped force for leading in Kingdom Building it would be!

At the Official Board meeting on June 19, 1916, the following resolution was presented and unanimously adopted:

"Whereas: In obedience to the orders of the President of the United States, the departure of the First Kentucky Regiment takes temporarily from the active service of Trinity M.E. Church, to resist in active service, the probable immediate danger to our country, our esteemed brother and friend, Major Dan Carrell, of the First Battalion of the First Kentucky Regiment, a true gentleman and a brave and courageous soldier, and a faithful member of this church and its Official Board;

"Therefore, Be it Resolved: By the Official

## TRINITY CHURCH

Board of Trinity M.E. Church, that we deeply feel and appreciate the honor conferred on one of our members, and,

"Be it furthur Resolved, that the earnest prayers of this Board and Church arise to our Heavenly Father that our faithful member, Major Carrell, be granted the protection of the Almighty in the performance of his present mission and with the knowledge of duties faithfully and valorously performed, he bevouchsafed an early return to resume again his position in this Church.

Frederick Hess, Chairman

C. B. Nordeman

Committee"

The pastor announced that at the Annual Conference Trinity reported paid for Benevolences, \$1,200.00, and this Disciplinary Benevolences, only!

The year 1916 was General Conference year, and the General Conference was held in Saratoga Springs, New York. C. B. Nordeman of Trinity, was one of the two lay delegates representing the Kentucky Conference.

It was a notable session as far as the Methodist Episcopal Church was concerned. Organic union of Methodism seemed to be immediately assured by a heavy vote.

The Music Committee announced the employment of Mrs. Mason and Miss Muldoon for the choir, with Miss Barnes as Director. Mr. Pirkey, the organist, had resigned, and the committee was authorized to employ Miss Tague, who had been recommended by Mr. Pirkie.

Brother G. W. Morris, one of Trinity's faithful members, and a member of the Building



## TRINITY CHURCH

Committee of the present building, had died, and it seems had left a legacy to the church. Brother J. C. Klein was instructed to investigate the status of the bequest. Later, Brother Klein announced that the bequest had been paid to him as a member of the Board of Trustees, and that he had settled the sidewalk claim for \$285.00, and had paid \$200.00 on a note at the New Albany National Bank. This is all that appears on the Minutes of the Board concerning the bequest.

On account of the prevalent and increasing war activities mention of officers elected is made here, as they may have had great responsibilities resting upon them.

Elected were:

S. Thurstenson - - - - -	Vice President
Clarence Young - - - - -	Secretary
J. H. Boldt - - - - -	Treasurer
Clarence Young - - - - -	Benevolent Treasurer
E. L. McMillan - - -	Chairman Finance Committee
S. Thurstenson	C. F. Snyder
J. C. Klein	J. H. Boldt
C. W. Inman	W. C. Hatfield
C. B. Nordeman - - - -	Chairman House Committee
E. L. McMillan	

C. F. Snyder	Mr. Lewis
Thomas P. Watson - - - - -	Chairman of Ushers
W. C. Hatfield - - - - -	Chairman of Poor Fund

The Official Board approved the action taken by Dr. Eason with the Home Mission Board to make Trinity Church a Soldiers' Recreational Center. Dr. Eason reported for the Methodist Commission that it would assume the current expenses for the church above the average for the last three winters. He also reported that the Commission

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was paying the janitor \$3.00 per week in addition to his salary from the church.

Treasurer Boldt submitted a statement showing receipts \$466.14, and disbursements \$466.14, leaving nothing in the treasury. He submitted his resignation as treasurer, because he was moving to St. Louis. The secretary was instructed to write a letter of appreciation to Brother Boldt, referring to his faithful services to the church as Treasurer. J. W. Laycock was elected as Brother Boldt's successor.

At the meeting of the Official Board on March 20, 1918, the secretary read a letter from C. B. Nordeman, submitting his resignation from the Official Board and all committees, on account of his removal from the city. Clarence Young was then elected Chairman of the House Committee in his place.

At a meeting of the Official Board on April 1, 1918, Dr. Eason made a statement to the board advising them of his transfer to Richwood, Ohio, and the appointment of Dr. O. L. Curl, to Trinity, effective May 1, 1918. The Quarterly Conference expressed itself as regretting that circumstances over which he (Dr. Eason) had no control, necessitated the transfer of Dr. Eason from this pulpit. It extended to Dr. Curl a most hearty and warm welcome.

A motion was passed requesting Brother Shepherd to notify the Bishop at the next session of the Kentucky Conference, that the Official Board of Trinity Church would like to be taken into consideration when any changes in pastorates were again contemplated.

Of those uniting with the church under the pastorate of Dr. Eason, the following are still

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enrolled on the active list:

C. E. Haswell

Mrs. C. E. Haswell

C. C. Shoemaker

## CHAPTER EIGHT

### THE MINISTRY

of

THE REV. O. L. CURL, D.D.

1918-1920

Dr. O. L. Curl became the twenty-first pastor of Trinity Church, serving from May, 1918 to fall of 1920. The writer of this book was living in Chicago during the major part of Dr. Curl's ministry and saw him but once afterward, when on a visit to Louisville, during a revival meeting conducted by Evangelist Fenwick Reed. During the entire service, Dr. Curl took no part, and seemed to the writer to be preoccupied in mind, and ill at ease. Upon inquiry, he was told that Dr. Curl was either ill or dissatisfied in some way, and up to the time of the Evangelistic meeting had held no Communion service. The writer therefore, can only give such history as the Official Board Records recite, and Official Board Records, as is generally known, deal mainly with finances.

What a blessing the church would enjoy if only it operated under God's financial plan of the tithe! Then instead of every board meeting being occupied with efforts to meet deficits, at least eighty per cent of the time could be given to consideration of the Spiritual uplift of the church, and to inaugurating plans to evangelize its constituency and the local field!

In July, 1918, the question came up as to inviting the next Annual Conference to hold its



## TRINITY CHURCH

session in Trinity Church. It was agreed that Dr. Curl was to take up the matter of inviting the Conference with Wesley and Epworth Churches, to see if they would co-operate. The 1918 session was held at Harlan, but the session, October 1-6, 1919, was held in Louisville with Bishop Anderson presiding.

There was an evident possibility of Dr. Curl going into the chaplaincy. Bishop Anderson was invited to come to Louisville to go over the situation as to the present and future status of Trinity Church. Bishop Anderson came the following week, and was entertained at luncheon at Benedicts. The District Superintendent, Brother Shepherd, was present, and the situation was canvassed, but the record only says: "It was agreed to take up the every-member canvass, without the usual preliminary educational campaign."

At the Quarterly Conference in December, 1918, it was ordered: "That the Quarterly Conference desires to see Trinity Church institutionalized and that aid to that end be solicited from the Board of Home Missions." The pastor was instructed to appoint a committee to work out a program and lay the matter before the Board of Home Missions. The pastor appointed W. J. Hatfield, and Clarence Young to work with him in the matter.

Informal discussion of Trinity's relation to the Centenary Movement and a communication from the Churchmen's Federation relative to Trinity's apportionment was read by Mr. Bennett. The committee was instructed to secure the funds by private subscriptions.

At almost every session of the board, under

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each pastoral relation, questions concerning leakage in the roof are mentioned. This had gone on for years. The leaks were presumably fixed. New decorations of ceiling and walls were effected. But when another rainstorm came, new leaks presented themselves, and at the time of this writing, the leaks still persist.

In April, 1919, Dr. Curl made a talk on "The Centenary Drive," and reported favorably for Trinity. The organization for an intensive drive was placed in the hands of Clarence Young, as chairman of the committee of minute men.

Dr. Curl read a letter from Dr. Burns with reference to Dr. Dudley's proposed visit to Trinity concerning re-allotment; also a letter from Dr. Helms asking how long Dr. Curl could get away from Trinity to visit Boston and study the down town proposition. A motion was made that Dr. Curl should go when convenient. The vote was five in favor of his going, and three against.

At a meeting in March, the board took up the question of the Good-will Industries. After a general discussion, it was ordered that as comprehensive a survey as possible be made of the city with reference to the problem of students, foreigners, rooming houses, and children in relation to the Good-will Industries. The matter was brought to the attention of the Board of Home Missions. Mr. Hess and Dr. Curl were constituted a committee to formulate the survey.

Brothers Young, Hess, and Stoll were appointed a committee to handle the matter of entertaining the ensuing Annual Conference.

During the absence of Dr. Curl in Boston, the church was to be kept open, and the pulpit to



THE REV. O. L. CURL, D.D.



## TRINITY CHURCH

be supplied by the pulpit supply committee.

In the light of history and achievement, the following survey as to the Centenary Movement and Trinity Church is published in full. The study of the entire survey and especially the paragraph on "The Field Seems to Present" is pertinent today for church study.

### THE CENTENARY MOVEMENT AND TRINITY CHURCH

The Official Board of Trinity Methodist Episcopal Church of Louisville, Kentucky, desires to present herewith, statement of the situation and wide opportunity of Trinity Church, the urgent need of material aid from the Centenary Committee, and a brief statement of her quota in the financial drive. The matter without elaboration is presented under three main headings: Trinity's Quota; Trinity, a Missionary Church; The Membership of Trinity--Past and Present.

### TRINITY'S QUOTA

The quota assigned to Trinity Church was \$30,420.00. The basis for this assignment we understand was her past performances and not her present ability. Trinity has raised, as her offering to this splendid world-wide Missionary movement, \$15,232.00; which will be slightly increased. Why has she not gone over the top? The answer is simple and direct. She did her best. We are admonished in the parable of the talents to do this. The man of two talents was not directed to return five earned ones for his two.

The error had been committed unfortunately, in assigning to Trinity, the responsibilities,



## TRINITY CHURCH

financially of five talents. In comparison with other churches of equal or better means in our own denomination in other cities, and in proportion to those of the churches of our sister denomination in our own city, our quota was placed entirely too high. There are five churches of the Methodist Church, South, of equal or superior resources in our city, which we cite as follows:

CHURCH	LOCATION	QUOTA	AMT. RAISED
Fourth Avenue	Wealthy Res.	\$19000	\$37000
Lander	" "	12000	19000
Crescent Hill	Well to do	11000	14000
Broadway	" " "	14000	18000
Parkland	" " "	11000	14000
Temple	Fairly well	14000	11000
TRINITY	Down town	31000	15000

The quota of Trinity, least favored church from the standpoint of resources, is the highest of any in Louisville. Clearly an error was committed. And yet, Trinity manfully struggled and was only succeeded in the actual amount of her subscriptions raised by three of the wealthiest Southern Methodist Churches in our city. The one whose situation most nearly compares to that of Trinity, The Temple, was assigned a quota actually less than Trinity, and failed to attain that.

The budget expenses of Trinity were approximately \$4,000.00 annually. Her quota was \$46,400.00. Actual subscriptions were \$3,000.00, about three-fourths of her own budget. Her annual contribution to Benevolences in 1919 was \$461.00. In 1919, she subscribed to the Centenary fund \$3,000.00, nearly seven times her record of

## TRINITY CHURCH

the preceding year. To do this, in many cases, it required, "The widow's mite." Apparently there was failure. Actually, there was a victorious "going over the top."

### TRINITY, A MISSIONARY CHURCH

#### Location

Trinity is located on the corner of Third and Guthrie streets in the center of the down town district, right at the throbbing heart of a busy metropolis. One block away is Fourth Street--the principal business and amusement street. Within three blocks are all the principal hotels, Y.W.C.A. and Y.M.C.A., and amusement places. Her chimes peal forth their invitation to every visitor and resident in this section; brilliantly lighted, the footsteps of all would be shown thereto to the House of Worship.

#### Area for Work

The borders of the logical influence of Trinity are Hancock Street on the east (seven blocks), Broadway on the south (two blocks), Twelfth Street on the west (nine blocks), and the Ohio River on the north (six blocks), an area of 128 city blocks, whose permanent population is conservatively placed at 25,000 souls, exclusive of transients.

#### Other Churches

In the midst of such an opportunity there are practically no other Protestant Churches to meet the call. Actually, there are two: Christ

## TRINITY CHURCH

Church Cathedral, an extremely wealthy Episcopal congregation; and the East Baptist, a small congregation, located in the south east corner of the field. There are three Roman Catholic Churches, one, the Cathedral. The community is virtually unchurched.

### Down Town Problem

Generally speaking, this problem is well known. Specifically, Trinity has to serve all transients at hotels. Earnest efforts should be made to encourage their attendance at the Sunday services. The principal hotels are within a stone's throw of Trinity. The Universities and Business Colleges of the city are also practically next door neighbors of Trinity. Specific attention directed to this work would serve to hold to the church many young men and women who would drift away during their student days.

The large department stores and offices, employing thousands of young women, are within immediate reach. Definite work, probably co-operating with the Y.W.C.A., could be done here.

But greatest of all the opportunities of this phase of the problem, are the rooming and boarding houses, which for a large area occupy this field. Definite religious effort in all its manifold and varied means of service, should be made with these residents. Many are the young men and young women who have come to the city to earn their livelihood. Some are permanently located in this section; others live here only temporarily, come into Trinity for a time, and then move on into the residential sections to

## TRINITY CHURCH

join and strengthen the work of the Kingdom there. Thus Trinity becomes the religious clearing-house of Louisville, holding fast many who otherwise might drift away.

IS THAT NOT A MAGNIFICENT PIECE OF WORK?

### Foreign Population

The foreign population of Louisville, situated as the city is, far inland, is not as large as that of many of our other American cities. It is, however, an acute one. Syrians, Italians, Russians, Austrians, Hungarians, Greeks, Magyars, Poles, such is the population that lives immediately in the vicinity of Trinity Church. No definite religious effort is now being made among these people who are so vitally in need of religious attention, outside of that of Trinity. The children of several of the families have been brought into the Sunday School, and with this nucleus, a splendid work could be built among these very worthy people.

### The Children

The largest, certainly the most insistent, and promising opportunity, is that with the children who largely populate this section. Thousands of children could be reached and developed into valuable men and women, if the facilities were available to do the work. The school population, including only children from the ages of seven to twenty, of the schools in this district is 6,811 (school census). A large number of these of course, are Jewish, and many Catholic, but there still remains a vast number

## TRINITY CHURCH

of children of neither of these two faiths, who could and should be reached.

The Sunday School of Trinity has tried, under its limitations, to care for the children of this district. Because of the lack of facilities and trained workers, it has been a difficult matter to hold the children of the adolescent and early youth period. The school is relatively strong in the Beginners and Primary Departments, and again in the adults. The sagging comes in between these. Trained, capable workers, with proper facilities could do a noteworthy work among these neglected children of down town Louisville. There is almost a total lack of recreational facilities, only two small spots being available. The need for proper, wholesome recreation, is vital. Particularly could service be done with the news-boys. The presses of all the city daily papers are within two blocks of Trinity. The details of this work need only be touched on here: certainly opportunities for Boy Scout Troops, Camp-fire Girls, recreational groups and teams. Industrial classes, all built on the foundation of religious effort are most apparent. NO GREATER OPPORTUNITY EXISTS.

### Home Service

This naturally leads up to the question of the need of Home Service, which again brings to mind the rooming and boarding house question.

Trained workers visiting constantly in these homes, could minister to their needs, material and spiritual, and many times rehabilitate families, both adults and children, that will otherwise degenerate into human wreckage. This



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point is especially urged.

### THE PURPOSE OF THE MEMBERSHIP OF TRINITY

#### Number

The total membership of Trinity Church, at this date (June 5, 1919), is 295, including three probationers. Of this number, 126 are active and sustaining members of the church. The large number of non-sustaining members is accounted for in three ways:

1. A number of these living in the immediate neighborhood are unable to financially support the church. They are to be ministered unto;
2. The shifting of the population causes names to be left on the roll of persons who have moved too far from the church to attend, and still have not formally requested letters;
3. Many families have more than one member of the congregation, but only the head of the family is accounted a sustaining member.

#### Sustaining Members

It is interesting, for a moment, to study this group of 126 sustaining members. The congregation of Trinity Church is not a wealthy one. It is very largely constituted of wage earners and salaried men and women. The budget is \$4,500.00 for the present Conference Year, and with an increase of the salary of the pastor, and certain absolutely necessary repairs, will be larger next year. Trinity has no standing indebtedness beyond a promissory note of small amount, which this year will be paid off.

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There is no indebtedness on the property, church or parsonage. This budget amount is met by these 126 members, but as is usually the case, a small group of men, anxious to maintain the work of the Kingdom, carry the main burden. Six men contribute \$1,434.00, or one-third of the budget. These same men contributed \$1,060.00, or one-third of the Centenary fund in Trinity.

### Former Membership

When Trinity was located, some forty years ago, at Third and Guthrie streets, and rebuilt on the same location twenty years later, it was almost in the center of the best residence district in the city. The membership lived within ready access to the church. Of that membership, only three, or possibly four families remain.

### Present Membership

The present membership is composed of those families and others who have since come into its membership and catching the vision of the tremendous service to be done by this church in the down town district, have remained true to their vision and duty.

The present membership, especially the sustaining members, live entirely outside of the immediate church district.

### The Field Seems to Present

1. The need of an outstanding pulpit;
2. A strong comprehensive work among the chil-

## TRINITY CHURCH

dren of the community;

3. A home Service Extension Department, especially to reach the young men and young women who live in the down town district;
4. Work with the foreign population;
5. Clearing House duties whereby new-comers to the city are held to the church;
6. Effort among the employed women.

Note: All of the above, and more, is a statement and an appeal to the Centenary Commission and the Home Missions Board: "To come over into Macedonia and help us."

The statement represents a most careful study and hours of intensive labor by the committee, Clarence Young, C. F. Snyder, and Frederick Hess, and is published in this volume, because the findings are as applicable today, or probably more so, than in 1919.

On September 8, 1919, Dr. Curl, having spent July and August in Boston at the Morgan Memorial and Drew Seminary, made a verbal report of his findings and the experience gained at the Boston Good-will Organization. Mr. Hess received a telegram from Dr. Hancher requesting the committee to meet him and the Home Missions Board representative at Columbus, Ohio. Mr. Hess, Mr. Carson, and Mr. Young were the committee, and they were instructed to go to represent the church. On October 13th this committee made their report which was adopted.

The report is as follows:

To the Official Board of Trinity Methodist Episcopal Church, Louisville, Kentucky.

Brethren:

In persuance with your instructions, your committee, consisting of M. G. Carson, and

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Frederick Hess, (Clarence Young, the third member of the committee being unable to attend) attended a Methodist Centenary celebration in Columbus, Ohio, on July 1st to 3rd, inclusive, in response to a summons from Dr. John W. Hancher, for conference relative to Trinity Church and the Methodist Centenary program. We respectfully beg to submit the following report.

Two major conferences were held.

### ONE

On Wednesday morning, July 2nd, at which conference there were present Dr. John W. Hancher, Miss Willard, Dr. Johnson, (in charge of the Cincinnati Area) Dr. Bower, (personal representative of Dr. Hancher) your representatives and others. The item herein discussed was: THE POSSIBILITY OF TRINITY RAISING HER QUOTA. It was stated if this were done, the Board of Home Missions would give assistance to the field of Trinity Church.

Your committee urged:

1. The error in establishing the quota of Trinity;
2. The inadvisability of a further general re-canvass, in view of the fact that the membership of Trinity, as a whole, had given to the limit;
3. The acceptance of the present amount raised;
4. The presentation of the urgent need of the field of Trinity on this basis.

Your committee was successful in having these propositions adopted, with the following exceptions:

That in special cases, where it be deemed

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advisable, an effort be made to have the subscriptions increased, and that the quota of Trinity be accepted, with such increases as raised, and that the Home Missions Board consider the need of the field of Trinity Church, and render assistance to them irrespective of the attainment of the original or failure to do so.

### TWO

On Thursday morning, July 3rd, at which conference there were present, John W. Hancher, Dr. D. B. Forsythe, (corresponding Secretary, Board of Home Missions) Dr. H. P. Burns, (in charge of City work, same Board) your representatives and others, Dr. Forsythe during the discussion, found it necessary to leave the conference, and delegated authority to Dr. M. P. Burns.

Your committee sought diligently to impress this fact:

That Trinity was not seeking for herself, but for the field in which she finds herself, a field of urgent need and unbounded opportunity for service, but one which Trinity feels she is unable to serve adequately with her present equipment and resources.

This was the position accepted by the conference:

In discussion, the following points of agreement were arrived at:

First: The field at Trinity is urgent and deserves the attention of the Board of Home Missions;

Second: It would have been included in the survey had proper presentation been made;



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Third: It should now be included if some means can be found to include it in the budgets which are already made up.

Dr. Burns stated that there were one certainty of inclusion and two possibilities, as follows: First: Good Will Industries Plan, (The certainty) Second: The Americanization plan, Third: A special fund of from twenty-five thousand to forty thousand dollars, for which Dr. Burns will ask his board, in order to take care of such situations as Trinity's field, which were not included originally.

We shall treat them in reverse order.

First: The proposed special fund. When the Board of Home Missions holds its Annual Meeting in December, Dr. Burns will request such a fund. If it is given, Dr. Burns assured your committee, that he would give assistance to Trinity Church.

Second: The Americanization Plan. As the name indicates, this plan is to take care of the fields which are largely populated by the foreign element. Obviously the relative foreign element in Louisville, would not demand large attention under this plan.

Third: The Good Will Industries Plan. Briefly, this plan would mean the establishment of the Good Will Industries, with which the Official Board of Trinity Church is fairly familiar. This does not mean, however, the conversion of the church properties into housing to accomodate the industries. Nor does it mean the changing

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of Trinity as a congregational church. Trinity would not lose her identity. The industries would be housed where the demand exists; the connection with Trinity however, would be directly maintained. This plan would carry with it, also, a community service program. The organization would include a woman worker among the children, a deaconess to work directly in the homes, and a superintendent of the Good Will Industries, who would give part time work to the men's work until the Good Will Industries had developed to the point where it demanded his whole time, when a worker among men would be added. All under the direction of the pastor.

The committee was advised to put in an application for \$15,000.00 under the head of Americanization Program for Trinity Church.

Early in the winter of 1920, Dr. Curl stated that as a result of the state of his health, he deemed it advisable, upon advice of his physician, to go for awhile to a high, dry climate. In February, 1920, Dr. Curl brought up the question of a change of pastors, and reported that he had arranged for a transfer with Dr. Edgar L. White, of Great Falls, Montana, and asked the approval of the board of this action. Dr. Curl also read a letter from Bishop Cooke, in connection with the transfer of Dr. White.

The action of the board was to elect a committee of three, with power to confer with the Bishop of this area and the Home Missions Board, relative to a change in the pastorate. The three receiving the highest votes, qualifying them for service on the committee, were: Stoll, Hess and Carrell. The committee held a conference

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with Bishop William Anderson, the result of which was the Bishop's statement that, "As long as I am active head of this Conference, I will not place anyone in charge of Trinity without the board's consent." He furthermore volunteered to secure unbiased information as to the capabilities concerning Dr. White.

The Bishop went on to say: "Any man coming to Trinity should be informed that he would be expected to preach a straight Gospel and keep the pavements around the church hot wearing out shoe leather," and "he was not to try to run labor, capital, and the city government."

The committee also wrote to the Home Missions Board as to their viewpoint regarding the capabilities of Dr. White. The Missions Board laid before Dr. White the problems and responsibilities of Trinity Church. At this stage, proceedings came to a halt and the final recommendation of the committee was that the transfer be held up until "it can be determined whether a triple or direct transfer is best for the church."

It seems that Dr. Helms, superintendent of the Good-will Institution at Boston, was requested to come to Louisville, to make a survey of the field in which Trinity is located, and to render a report. The following appears as his report under the date of April 18, 1920:

"Louisville, Ky., April 18, 1920

A called meeting of the Official Board of Trinity Methodist Episcopal Church met on the above date after the morning service, to hear report from Dr. Helms of Boston relative to his survey of the neighborhood. Dr. Helms presided. The following members were present:

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Hess, Saffel, Rothrock, Hatfield, Snyder, Clark, Haswell, Haswell, McMillan, Reesor, Carson, Stoll, Klein, Galloway, Young, Curl, Greaves, and George Stoll. Dr. Helms made the following report. He had covered the field of the church very carefully within six blocks of the church each way, noting the institutions as listed in our committee's report sent to the Home Missions Board a year ago. He had interviewed Miss Roller of the Associated Charities, Mr. Hess of the Board of Education, superintendent of the Neighborhood House, superintendent of the Wesley House, Mr. Lockhart, of the Churchmen's Federation, Mrs. Lockhart, of the Inter-Church World Movement, Dr. Thompson, Presiding Elder of the Louisville District of the M.E. Church, South, Dr. Palmer, superintendent of the Anti-Saloon League of Kentucky, and had attended a meeting of the Sunday School Board of Trinity. He noted, Our obligation:

1. Take care of our present membership and preserve our constituency;
2. Moral and civic obligation to evangelize, serve and bless but not to exploit the immediate neighborhood;
3. To the whole city, on account of our strategic position to become civic conscience for the City of Louisville. Our pulpit should be the pulpit of the city and our church the great Methodist center;

### Requisites:

1. Minister  
(a) Right leadership. A man who will buckle down for at least ten years on this job reversing the old idea of the itineracy on account of

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the shifting of the people;

(b) Should be pious, good preacher, and hustler;

(c) Should be man of indefatigable energy who doesn't observe the eight hour day;

(d) A man of social vision, up-to-date on the great industrial revolution progress at the present time, that the church may be a part of it, and may make that revolution Christian;

(e) An organizer, capable of team-play;

2. Official Board, capable of team-play and working together with minister;

3. Adequate program:

(a) Sunday School. Dr. Helms stated that the Sunday School was already well organized and started on the proper kind of work. He spoke in highest terms of Miss Schlitz and her work.

(b) A land-lady's Guild;

(c) Special work for students;

(d) Church open every night for young people under supervision of proper chaperons;

(e) Good Will Industries, not advisable at first, but should look forward to that work in the course of the next five or ten years.

4. Adequate plant. Dr. Helms spoke in the highest terms of the suitability of our present building for the necessary work which is required to start the program. He saw no need of a gymnasium, but thought proper arrangements could be made with the Y.M.C.A., and the Y.W.C.A. for the use of their facilities. He considered that we should look forward to buying, if possible, all the property between the church and the Pope Building and the Herald Plant;

### Recommendations:

1. Better salary. He did not think we would



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beable to get a man who would measure up to the situation for less than \$3,000.00 and house;

2. That we issue a challenge to the Home Missions Board to put as much into the program in the way of additional workers, as we put into our present budget, increased pastor's salary, and needed repairs to the property;

3. Five additional committees:

- (a) Repairs to present property;
- (b) Securing additional property;
- (c) Public welfare;
- (d) Publicity;
- (e) Good Will Industries.

The report was accepted without question except the part as to a challenge to the Home Missions Board. It was pointed out by Mr. Hess and others, that the Home Missions Board already recognized the fact that we were doing all we could in a financial way, and that the \$15,000 for starting the work this year was an unconditional grant, and not dependent upon our raising any additional sums of money. Motion was therefore made and duly seconded that we approve the program as outlined for the service of Trinity Church in this community.

Clarence Young, Secretary"

The sum of \$1500.00 was raised to cover a deficit in the Conference year, in unconditional subscriptions, \$911.00, and conditional, \$594.00. In the meantime the summer was spent in an endeavor to arrange a transfer fair to Dr. Curl and to the best interests of Trinity. Many men were considered, some were invited to preach, among them being Rev. Victor Thrall, and Dr.

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Mechlenberg. Neither of these, however, were available. Incidentally, it may be said that the Rev. Victor Thrall's father was the boyhood days pastor of C. B. Nordeman in Metropolis Illinois, and later Victor was pastor of First Church, Chicago, when Brother Nordeman first moved to that city. Dr. Mechlenberg was entertained in the Nordeman home in Chicago, and a letter from Brother Clarence Young to Brother Nordeman, requested that he scan the field and recommend a man for Trinity's pulpit.

Mr. Nordeman, in his work as Director of Minute Men of the Centenary, embracing Chicago and environs, came in contact with Reverend John Lowe Fort, who was at that time on the Finance Commission of the Centenary and in charge of the Unit System. He recommended Dr. Fort to Trinity, and induced him to go to Louisville to survey the field, which he did. The result was that the Trinity Board invited him to assume the pastorate. Dr. Fort accepted, provided a proper transfer could be made. The Bishop did not see how he could effect the transfer, as Dr. Fort had no pulpit at that time, but the Bishop's attention was called to the fact that the pastor at Marysville, Missouri, was to assume a position in the Board of Education, or one of the other Boards, leaving Marysville, Missouri, open. Dr. Curl could be transferred to Marysville, and Dr. Fort from the Troy Conference to Trinity, to which Troy would readily consent because no exchange would enter into the deal. This was done.

Dr. Curl felt that his ministry at Trinity "was the most heart-breaking of his career" but he looks back on it as very profitable for the

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church and the Kingdom of God, in that the church was saved from extinction, because the program formulated and adopted has since put Trinity on the map.

Dr. Curl is at this writing pastor of an outstanding Congregational Church in Cleveland, Ohio, where he is enjoying a great ministry.

## CHAPTER NINE

### THE MINISTRY

of

### THE REV. JOHN LOWE FORT, D.D.

1920-1929

The origin and authorization for the Centenary Celebration was by General Conference action in Saratoga, New York, in May, 1916. C. B. Nordeman, of Trinity Church, was a lay delegate from the Kentucky Conference to that session, and Rev. John Lowe Fort, at that time, was a District Superintendent in the Troy Conference, New York, and soon became identified with the Centenary operations in the work of the Commission on Finance, and the inauguration and establishment of the Unit System. This compelled his removal to Chicago, and residence in Evanston. It was here that C. B. Nordeman, being the District Director of the Minute Men of the Chicago Districts, came into contact with Dr. Fort.

As a matter of information, it is well to remember that the total requirement to put the work of the Board of Home Missions and Church Extension on an efficiency basis for the five-year period, according to a careful survey, would require the raising of \$40,037,410.00 at the Home Base, and the asking of \$15,495.00 from the Methodist Episcopal Church of Louisville. Trinity, in an error, some way, was given a quota of \$31,000.00, as has been heretofore mentioned and considered. Trinity Church alone, according



THE REV. JOHN LOWE FORT, D.D.





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to the record, did raise the entire \$15,000.00, the original asking from Louisville.

Dr. Fort became the twenty-second pastor of Trinity Church, serving the church for a longer period than has any other pastor, before or since. Dr. Fort and his family were officially welcomed to Trinity by a committee, consisting of Brothers McMillan, Hatfield, Snyder, and Nordeman, the latter having moved back to Louisville. The Trustees were authorized to make contemplated repairs to the church property, such as redecorating, heating, lighting, repairing organ and roof, and recarpeting. They were also authorized to make temporary loans necessary to carry out the plans agreed upon with the Home Missions Board.

Dr. Fort explained his idea of a radiant cross atop the church, and the idea was approved.

A report from M. P. Burns, of the Home Missions Board, to the effect that \$5,000.00 be recommended on a total repair sum of \$10,000.00, including church and parsonage property. \$6,000.00, or \$500.00 per month was to be recommended for staff and equipment for the year 1921, \$4,000.00 for the year 1922, and after the year 1922, the amount necessary to carry on the work up to the limit of \$4,000.00 per year. Other items coming up were to be treated, de novo.

A notation appended to the minutes of January 16, 1921, reads: "Examined at Court House on March 6th, 1937, and found the following notation: 'mortgage for \$5,000.00 on Church property was given in favor of the Board of Home Missions and Church Extension and recorded on February 7, 1921,' signed by J. C. Klein, C. F. Snyder, and E. L. McMillan."

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On August 8, 1921, Dr. Fortread the following statement to the Official Board:

"Dear Brothers and Sisters:

We have come to the time when we must consider our program for the next conference year, and ways and means of carrying it out. I have a few suggestions to make, upon which I should be glad to have your judgment and affirmative action if you are agreed as to the general plan.

1. I recommend that the general plan of "Church Training Night" as carried on last year, be carried out this year, beginning as soon as the Evangelistic campaign is over, early in November. There will be, of course, some adjustments of details necessary, but in the main, I think it well to follow last year's general plan.

2. I recommend that Friday night be set apart as "Community Night," and devoted to social and entertainment features not only for the members and friends of the church, but for any and all who can be induced to co-operate with us. As a part of the Friday evening work, I recommend a community song service as often as may be practicable under the direction of the Director of Music.

3. I recommend that the services of Dr. G. H. Birney, of Cleveland, Ohio, be secured to assist the pastor in a series of revival meetings to begin Sunday, October 23rd, and to continue for not less than two weeks.

4. I recommend that immediate steps be taken to finance the work of the church for the fiscal year beginning September 1st. As a part of the arrangement for next year, I recommend that the Finance Committee be instructed to prepare a

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plain and full estimate of local expenses for the year including an adequate budget for the regular work of the Sunday School, said estimate to be presented to the Fourth Quarterly Conference to be held Monday, September 12th, at 8:00 o'clock in the evening. That with the estimate, the Finance Committee submit a plan for canvassing every member of the church and Sunday School in behalf of the local expense funds of the church and for the official and any related benevolences. That pending the canvass, sufficient duplex envelopes be secured for all present subscribers and for such increased number of subscribers as the new plan may reasonably be expected to yield; and that the new envelopes be placed in the hands of all present members and other members of the church before the first Sunday in September.

5. As a definite part of the financial plan, I recommend that it be the stated policy of the church to expect a subscription from every member of the church and Sunday School for both the local expenses and the benevolences; and that it be the policy of the church to ask for weekly payments of all pledges, and a quarterly adjustment of all unpaid subscriptions.

6. I recommend that the date for the every-member canvass be set not later than October 2."

Motion carried authorizing Dr. Fort to appoint a committee to make up a financial estimate for the year to be presented to the Fourth Quarterly Conference in accordance with Dr. Fort's preceding report. Motion carried to carry the item of Sunday School support in the budget for the new year, as outlined in paragraph 4, of pastor's statement. Motion carried approving Dr. Fort's

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plan to secure Dr. Birney for evangelistic services beginning October 23, 1921.

Financially it will be noted that the figures deal in much larger sums than heretofore--indicative of a spirit of activity abroad in the church. Following is a report of the Trustees for the year, 1920-1921:

### RECEIPTS

1920

Dec. 8	Proceeds of note Citizens Nat. Bank .....	\$4,000.00
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1921

Jan. 8	Loan from Louisville Title Co. ....	5,000.00
	Interest, 8 days .....	6.67
Feb. 14	From Rothrock, Church Treasurer, advanced .....	35.00
Mar. 29	From Centenary Fund .....	5,000.00
	<u>Total .....</u>	<u>\$14,041.67</u>
Jan. 28	Rebate interest, note paid before due .....	8.60
	<u>Grand total .....</u>	<u>\$14,050.27</u>

A long list of items shows the disbursement of said \$14,050.27.

Dr. Fort read the following statement:

"The Official Board of Trinity Methodist Episcopal Church:

Dear Brothers and Sisters:

"I am of the opinion that the pastor has assumed too much responsibility in the carrying out of the program agreed upon during the year. I am, therefore, asking for your ratification of the nomination of a Pastor's Cabinet or Executive Committee to meet weekly for conference



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and direction concerning the whole program of the church.

"My judgment is that such a Cabinet or Executive Committee should be made up of the heads of the Departments as follows:

The Pastor

Director of Religious Education

Director of Music

Secretary for Community service

Superintendent of the Sunday School

President of the Epworth League

President of the Ladies Aid Society

President, Woman's Foreign Missionary Society

President, Woman's Home Missionary Society

Chairman of the Board of Trustees

Chairman of the Finance Committee

Chairman, Unit Committee on Community Service

Chairmen of such other Unit Committees as may from time to time be selected.

"The meetings of this committee should be held every Wednesday in connection with the church training program which will be resumed immediately following the Evangelistic campaign.

"It is the purpose of the pastor to attempt no new lines of work nor any new ways of carrying forward established lines of work until thorough conference has been had with this committee."

Motion carried approving Cabinet or Executive Committee as outlined in the above communication.

The following resolutions became a part of the record in 1922. As before stated, Dr. Ogden hoped some day to return to Trinity, but "man proposes and God disposes."

### RESOLUTIONS

"Whereas: our Heavenly Father, in His infinite wisdom, has called unto Himself, His servant,

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our former Pastor and beloved friend, Horace Greeley Ogden, BE IT RESOLVED by the Official Board of Trinity Methodist Episcopal Church: That in a great human way we deeply feel the loss which has been visited upon the bereaved family, and upon us all, and to the family do we extend our most heartfelt sympathies, certain with them, however, in the knowledge that 'He kept the faith,' and has only gone on to 'Wear the crown of righteousness' prepared for him. AND BE IT FURTHER RESOLVED: That these resolutions be spread upon the minutes of this Board, and a copy be sent to Mrs. Ogden.

Louisville, Ky.                      Frederich Hess  
August 6th, 1922.                      Pleas Warder, Committee."

One of the greatest losses in the history of Trinity Church, from a human standpoint, was the death, apparently so untimely, in the very prime of his life, of Brother Clarence Young. The following resolutions are but a meager attempt to express his worth, and loss to Trinity.

### RESOLUTIONS

"With saddened hearts and bewildered minds, because of the death of our beloved brother and co-laborer, Clarence Young, we of the Official Board of Trinity Methodist Episcopal Church, Louisville, Kentucky, for ourselves individually, collectively, and in behalf of our membership, desire in this feeble way, to express and record a sense of our irreparable loss in our brother's translation from the Church Militant to the Church Triumphant. Furthermore, we desire to spread upon the records of this Board, for future posterity to read, some of the salient characteristics of our brother's life and career,

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and recommend that they too, even as he, 'become good stewards of the manifold grace of God.'

"Clarence Young was the product of a Christian Methodist Episcopal home. He came from Mt. Olivet to Louisville as a lad, and at once located his denominational home--Trinity Church, and transferred his letter there.

"For a period of almost a quarter of a century he has walked circumspectly and served faithfully as one of God's elect. Inspired of the Holy Spirit, he was effective as a 'workman that needeth not be ashamed,' in song, testimony and prayer. No service was too menial, no task too hard for him to perform. His cheerful hearty laugh was contagious and conducive to Christian fellowship. As God's steward, he believed and practiced tithing.

"His work, was also the work of 'serving tables,' and as a layman in Trinity Church he was chairman of the Finance Committee, and Treasurer of Benevolences, and filled a place in which his activities will be greatly missed.

"With loving remembrance of Brother Young's years with us, in humble submission to the Divine Will, which we confess we see now only 'as through a glass darkly,' we sympathize with his wife and daughters, his mother, sisters and brothers, and in this hour of their bereavement:

'We share our mutual woes  
Our mutual burdens bear;  
And for each other flows  
The sympathizing tear'

"We commend those nearest to Brother Young, and all who mourn his crowning, to our Lord and

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Master who promised 'My grace shall be sufficient for thee.' We recommend that copies of this, our expression of love, sympathy and esteem, be given to the wife and also to the mother of our brother.

Respectfully submitted, Committee,  
C. B. Nordeman, Pleas Warder, Frederick Hess"

"Unanimously adopted by the Official Board of Trinity Methodist Episcopal Church, this the fourteenth day of August, 1922."

The following were appointed Unit Leaders for the new Conference Year:

- |                     |                    |
|---------------------|--------------------|
| 1. George Stoll     | 8. Fred Stoll      |
| 2. C. B. Nordeman   | 9. S. A. Cassity   |
| 3. M. G. Carson     | 10. F. A. Douglas  |
| 4. W. E. Wright     | 11. D. M. Sands    |
| 5. Geo. R. Newhouse | 12. J. E. Laycock  |
| 6. I. M. Lewis      | 13. R. H. Spurrier |
| 7. Dr. N. A. Palmer | 14. Alberta Grass* |

\*In charge of work at Industrial School.

A rather unusual local preacher's report was made to the Quarterly Conference September 11, 1922. It is published here with the idea of suggesting possibilities for the use of our local preachers, much as they do in England. Brother Nordeman reported: "Supplied the pulpit of Wesley Church 21 times, either personally or otherwise; Trinity Church, Louisville, twice; First Church, Hancock and Market, once; Epworth, twice." He reported having preached twice each Sunday in May, June, July, and August, and one Sunday in September. He also filled the place of the District Superintendent at the laying of the corner-stone at Epworth.

The board ordered the sale of the present parsonage, 1377 S. Second Street, between Burnett

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and Magnolia, for \$9,500.00, the amount to be invested in another parsonage. The present (1940) parsonage, located at 2239 Boulevard Napoleon, was then purchased.

In August of 1923, a drinking fountain was installed in the Third Street entrance of the church, by the Lydian Bible Class, as a memorial to their former teacher, Mr. Clarence Young. Officers of the class at that time were:

Miss Edna Perry	- - - - -	President
Miss Dorothy O'Dell	- - - - -	Vice President
Mrs. B. W. Simpson	- - - - -	Treasurer
Miss Mary White	- - - - -	Secretary
Mrs. J. L. Fort	- - - - -	Teacher

Mr. and Mrs. D. R. Carlton, having recently come into the fellowship of the church, were given positions of responsibility. Mrs. Carlton was placed on the Committee of Religious Education, and Brother Carlton was asked to co-operate with the pastor in the organization of a Storehouse Tithers League, because he had had experience in that particular field. Brother Carlton outlined to the board the manner in which the League was conducted in Cleveland, Ohio, from which city he and his family had moved. The members of the board were favorably impressed, and Brother Carlton and the pastor were authorized to organize the "Storehouse Tithers League of Trinity Methodist Episcopal Church."

Early in 1924, the Storehouse Tithers League of Trinity Methodist Episcopal Church was organized, with D. R. Carlton, First President, in which capacity he served until his death. Brother C. B. Nordeman was elected to fill the vacancy. After serving some two or three years, he resigned. At this time, Miss Dorothy O'Dell



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was elected President, and still holds the position at this writing. Miss Mary E. White was elected Secretary-Treasurer at the time of the League's organization, and served efficiently and well, until the merger of Trinity and The Temple, in 1940.

Some of the members who were in the League at the time of its organization, and who are still members, are: Misses Elo Schlitz, Edna Perry, Mayme Hedden, Jennie Warder, Lois Nordeman, and Dorothy O'Dell, and Brother C. B. Nordeman.

The following from the records of the Treasurer are of interest:

16 tithers paid to current expense and benevolences, September 1, 1934 to September 1, 1935, exclusive of special gifts . . .	\$777.88
Average per tither per year . . . . .	48.62
Average per tither per month . . . . .	4.05

141 subscribers to the church not belonging to the League subscribed for current expense and benevolences for the year September 1, 1935 to September 1, 1936 . . . . .	\$4,522.86
Average per member per year . . . . .	32.07
Average per member per month . . . . .	2.67

Church receives an average per month, if all pledges are paid, from 141 members,

\$2.67 per member . . . . .	\$376.47
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If 141 members belonged to the League, the church would receive per month,

\$4.05 per person . . . . .	\$571.05
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Amount paid by Tithers League for the erection of the Radiant Cross. (Atop the church)

## TRINITY CHURCH

20 tithers . . . . .	\$182.40
25 others paid . . . . .	83.10
Wesleyan Service Guild . . . .	\$4.00
Home Builders Class . . . . .	5.00
	<u>9.00</u>
Total cost of cross . . . . .	\$274.50

The plan of the Storehouse Tithers League was as follows:

"The Storehouse Tithers League of Trinity Methodist Episcopal Church is composed of those members of the church who covenant to pay into the treasury of the League, one-tenth of their income.

The officers of the League shall be a President, elected annually, who presides at all its meetings and a Secretary-Treasurer, who receives and records the tithes of the individual members, by number and not by name. The names, with their corresponding numbers are kept in a separate book as a key for the information of the Treasurer only, and are shown to no one, under any condition whatever.

The division of the tithe is made by the treasurer, and disbursed as follows:

1. 35 per cent for the current expense of the church, paid by check weekly, to the church;
2. 25 per cent for Official Benevolences of the church, paid by check monthly, to the Treasurer of Benevolences. (Dues and pledges of members of the Missionary Society may be paid from the benevolence fund by the Treasurer of the League, to the treasurer of such organization;
3. 35 per cent for a contingent fund. This fund is deposited weekly in bank, where it is held subject to draft on the Treasurer of the League, by the members and may be used for the Lord's work or object that may be rightly classed

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as the Lord's work;

4. 5 per cent for the regular work of the Church School. Paid by check monthly to the Church School treasurer.

The records of the church would not be complete without reference to the splendid work done by the assistant pastor and his talented wife, Rev. and Mrs. J. Ralph Wood. Coming to Trinity in January, 1924, their work during the years will not be forgotten. Brother Wood was a most able assistant pastor, and Mrs. Wood served as Director of Music.

Brother and Sister Wood are still active in the Kentucky Conference, beloved by all who know them. He is District Superintendent of the Barbourville District of the Methodist Episcopal Church, and Mrs. Wood is serving as an active leader among the women of the church. The young people's work was better organized and more effective during their administration than at any other time within the writer's memory.

Seasons of revival and spiritual uplift were held in direct connection with the church. Dr. Hugh J. Birney, of Cleveland, Ohio, being the evangelist in one instance. A series of meetings that was memorable were conducted by that fiery evangelist of Holy Spirit power, Dr. Henry Clay Morrison. His labors will always be remembered in connection with Asbury College, Wilmore, Kentucky, which stands forth today on account of his efforts and service. Let us never forget that Asbury College is Alma Mater to Dr. E. Stanley Jones, the man who turned down the honor of the title of "Bishop" to remain a missionary to India!

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Trinity was also in the forefront of the great Gypsey Smith, the Billy Sunday, and the Bulgin campaigns held at various times in the city. Spiritual emphasis was always predominant at Trinity. Her forces and edifice always played an important part in all civic and religious effort.

The activities of Trinity Church under the pastorate of Dr. John Lowe Fort, for practically a decade of years, would require a volume of books to record. Hence, we must glean here and there throughout his ministry for highlights to accentuate the picture of ten notable years. Community interests were stressed in activities--spiritual, mental, physical, and entertaining. The church doors were open daily from early morning to near the approach of midnight. What was known as the "Noonday Interdenominational Pulpit," gave opportunity to hear some of the best known ministers of Louisville. Among this list we find the names of:

Dr. M. P. Hunt	Rev. T. A. Speckman
Dr. C. W. Welch	Dr. W. N. Briney
Rev. J. W. Johnson	Dr. John R. Sampey
Dean R. L. McCready	

This "Noonday Pulpit" eventually broadened into what became known as the "Tuesday Pulpit." The broadening consisted of the continuation of the "Noonday Pulpit" and the adding, thereto, of an evening sermon by some one of the outstanding pulpiteers, irrespective of denomination, in the United States. The only obligation resting upon the preachers being that the sermon must exalt Jesus Christ as the Redeemer and Saviour of men. Among those who rendered service in Trinity's pulpit to the city of Louisville,



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were such well known and outstanding ministers as:

Rev. Frederick Brown Harris, Foundry Church,  
Washington, D.C.

G. Bromley Oxnam, President, Depauw University  
Arthur J. Moore, Birmingham, Alabama (Now Bishop)

J. T. Wardle, noted Divine, London, England

Henry Ostrom, noted Evangelist, prominent in  
the Mills, Beiderwolf, Ostrom meetings

Eleanor Stafford Miller, of Moody Bible Insti-  
tute, Chicago

Frederick B. Leete, Bishop, Indianapolis, Indiana

Dan Poling, Editor, Christian Herald, New York

P. H. Welsheimer, First Christian Church, Canton,  
Ohio

W. B. Wedderspoon, St. James Church, Chicago

Clovis B. Chappell, Memphis, Tennessee

Homer B. Carpenter, Chattanooga, Tennessee

Edwin F. Hughes, Bishop, Washington, D.C.

Timothy Stone, Lake Shore Presbyterian Church,  
Chicago

Merton S. Rice, Metropolitan Church, Detroit

Fred F. Shannon, Central Church, Chicago

J. A. Vance, Presbyterian Church, Nashville,  
Tennessee

Fred Brown, Baptist, Knoxville, Tennessee

Theo. S. Henderson, Bishop, Cincinnati, Ohio

C. L. Goodell, noted Evangelist, New York

S. P. Long, Lutheran Church, Chicago

Dan B. Brummitt, Editor and Publisher, Chicago

E. Y. Mullins, Pres. Baptist Theo. Seminary,  
Louisville

No doubt there are others whose names we do  
not recall, but the above list is indicative of  
the real contribution Trinity Church and its  
pastor, John Lowe Fort, were making to the



## TRINITY CHURCH

Christian forces of the city of Louisville. This contribution was highly commended by both the religious and secular press.

As we look back into the years, it becomes apparent that the real fellowship periods of the church were the Wednesday evening hours--supper at 6:00 o'clock, served at the cost only, and not for profit; prayer meeting from 7:00 to 8:00 o'clock; classes in History (Church), and Social Economics; business sessions of Sunday School Classes, etc. In fact, Wednesday night was "Church Night," and it afforded the opportunity for all to get together. Down town workers, instead of going home and not coming back, remained, and broke bread and fellowshiped with the brethren, reminding us that

"If our fellowship here below  
In Jesus be so sweet,  
What height of rapture shall we know  
When round His throne we meet."

During the Centenary, as has been heretofore stated, certain plans were assured Trinity; first, the Good-will Industries plan; second, the Americanization plan; and possibly a third plan, a special fund of \$25,000.00 to \$40,000.00 to take care of Trinity's field. This was in July, 1919.

## THE GOOD-WILL INDUSTRIES

The Good-will Industries was incorporated under the laws of Kentucky on October 31, 1923, for a period of fifty years, with no capital stock, and a legal debt limit of \$100,000.00.

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This was done by the Temple Methodist Church, South, but the Temple Church found itself willing to transfer the corporation, consisting of the name of "Good-will," and a dilapidated truck, so, under the pastorate of Dr. Fort, on May 7, 1926, the contract shifted from The Temple Church, South, to Trinity Church. The old Board of Directors resigned, and the following new members were elected: John Lowe Fort, C. B. Nordeman, Misses Elo Schlitz and Mary White, M. G. Carson, P. G. Warder, and C. W. Inman, who gave \$400.00 toward the purchase.

The Good-will moved to Trinity Church, later on Guthrie Street, then to the 800 block on Market Street, and finally to its present location, 214 S. Eighth Street. In April, 1928, while Dr. Fort was the president, the present site was purchased.

The Board of Directors is still predominately Methodists and the Industry is still operated under the Home Missions Board.

The institution grew by leaps and bounds, and in September, 1928, Dr. Fort induced Mr. C. E. Beeman, of Vermont, to come to Louisville and assume the secretaryship of the institution. At this writing, he still holds this position.

It was a great task and a heavy burden that Dr. Fort assumed, and it called for so much of his time that some of the church members felt that the cause of the church was suffering for lack of his ministry. With this feeling existing, after a period of time Dr. Fort came to the conclusion that he should resign the pulpit at Trinity, so, in 1930, in the midst of the year, he addressed the Official Board as indicated by the following letter of March 13, 1930:

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"In view of conditions arising out of the double responsibilities for the Pastorate of Trinity and the executive leadership of the Louisville Good-will Industries for nearly four years; which responsibilities have imposed on me a physical strain that has several times brought me to a condition bordering on a break in my health and which I feel that I cannot bear much longer; and after extended conference with Bishop Smith, Superintendent Tilton and others; I have decided to ask Bishop Smith to relieve me of the Pastorate of Trinity Church as soon after the close of the Pentecostal Campaign on June 8th, as he can secure and appoint a suitable successor.

"I am impelled to do this not only to relieve myself of a nervous and physical strain that is becoming increasingly difficult to bear, but also in response to much pressure that has come from many friends to devote the remainder of my active ministry to the promotion of public interests connected with the work but outside of the regular pastorate.

John Lowe Fort"

Following is a letter from the Bishop dated August 12, 1930:

"Dear friend:

Since it was not possible for me to meet all the members of Trinity Church on Sunday, or at the meeting of the Official Board and members of the Church on Monday night, it occurred to me that the members of the Church who were not present would appreciate a brief statement from me as to the future of Trinity Church.

I found a fine and loyal spirit among the people to whom I talked and there was a very

## TRINITY CHURCH

general and eager desire to forget differences of opinion and unite in loyal and friendly co-operation for the Christlike service which Trinity Church can render to the City of Louisville and the Kingdom of God.

I know that the maintenance of a down-town Church requires sacrifice and devotion on the part of the people who support it and serve in it. I am also absolutely convinced that Trinity Church, in the heart of the City has the post of honor at the point of hardest service and most significant opportunity in the city.

Service rendered in Trinity has double value to the life of the city because of its meaning and helpfulness to the larger community which it touches. It not only enjoys a wide influence but it is the only Church available for many folk who need its ministry.

I am profoundly anxious, therefore, to have all members of the Church, for the sake of the high and holy interests involved in this undertaking, to give their support and service earnestly and loyally to the future program.

Plans have been made to provide for the annual deficit by a loan until the new pastor reaches the city and the obligation can be provided for by the contributions of the people.

These obligations which are over due ought to be paid promptly in order that the credit of the Church may be protected and the fair and righteous thing may be done for the creditors.

Of course, you recognize that this method of managing the finance does not increase the responsibility of the Church. The liability is already resting on the Church. It does, however, make it possible for the Church to meet its



## TRINITY CHURCH

obligations fairly and honorably and also provide the relief from immediate pressure until the matter can be cared for in another way.

The question of a new pastor was left entirely in the hands of the appointing Bishop. Everybody felt that the new Pastor ought not to be the selection of any particular group but ought rather to be sent in without previous contact with any members of the church so that his relation to everybody would be entirely friendly.

The kind of a pastor whom I can send, however, will depend upon the interest and loyalty of the entire Church.

It is highly desirable to maintain Trinity at its present strength of program and service and with an undiminished budget. We can do this if all our people will loyally support the work.

I am hopeful that the interest and support of the congregation will be so manifest in the weeks that remain in the present Conference year that I will be encouraged to send you the kind of a man that your great Church requires and has always had in its pulpit.

I have asked Rev. Tilton, the District Superintendent, to have charge of the Church until Conference time in order that the important matters of Church administration needing continuous supervision may have official and competent attention.

I am hoping and praying that now all differences may be forgotten and that we may have a oneness of spirit in Christ that will bring all together in high and holy purpose to serve God and humanity in the heart of this great city.

I pray that you may have the mind of Christ and the Spirit of Christ as you move forward in



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His work, and that the new pastor, whoever he may be, may find a unanimous and warmhearted welcome as he comes among you.

You can help him. Without your prayers and friendly co-operation he cannot succeed. With your help he can lead your great Church to still greater victories and service.

May God's blessings be upon you.

Yours in His name,

H. Lester Smith."

The interim was supplied, until conference, by the District Superintendent, Rev. John L. Tilton.

Dr. Fort afterward became the Financial Agent of Union College, and introduced the college to the Eastern and Northern Conferences, where it was not known or had even been heard of. Later he was Executive Secretary of the Louisville Council of Churches, where he did outstanding work among the pastors and churches of the city, until his death, which occurred March 30, 1940.

The following poem, which appeared one Sunday during his ministry, is a fitting tribute to present as the closing lines of this chapter.

"The Editor of the Bulletin bearing the title, 'The Bells of Trinity,' publishes this poem, adapted to 'Our Preacher' without his knowledge or consent, because the membership and constituency of the church feel that he measures up to the sentiment expressed in the poem in every way."

Who is it climbs from floor to floor?  
Whose form is welcome at the door?  
Who shares his friendship to the core?  
Who is it gives without reserve  
Of time and strength and harried nerve

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And thinks not from the task to swerve?  
JOHN LOWE FORT, OUR PREACHER!

Who is it calls each child by name?  
Who is it glides into their game?  
And makes their joy his choicest aim?  
Who is it, tho avoiding show  
Retains a spirit quite aglow  
With youth, and always will be so?  
JOHN LOWE FORT, OUR PREACHER!

Who is it, through the snow and rain,  
Hastes always to the beds of pain  
And never thinks such service vain?  
When shadows fall and folks are blue,  
And plans and hopes go all askew,  
Whose optimism makes things new?  
JOHN LOWE FORT, OUR PREACHER!

Who is it on the Sabbath day  
Draws in our minds that tend to stray  
And leads us in the Holy way?  
Who is it holds on high the cross  
The emblem that destroys all dross  
And proves a gain for every loss?  
JOHN LOWE FORT, OUR PREACHER!

Who is it in the hours of grief  
When death comes stalking, like a thief,  
Is always near to bring relief?  
What'er the circumstance or need  
Who is it always puts the deed  
Into the center of his creed?  
JOHN LOWE FORT, OUR PREACHER!

## CHAPTER TEN

### THE MINISTRY

of

THE REV. E. R. OVERLEY, D.D.

1929-1933

The 104th session of the Annual Conference was held September 24-28, 1930, at Ashland, Kentucky, with Bishop H. Lester Smith presiding. It was at this session that a minister was to be appointed to Trinity.

C. B. Nordeman was present, having stopped over at conference on his way to Washington D.C. to deliver an address on Group Insurance. Being interested in who the new pastor was to be, he requested that a wire be sent to Washington giving him the name. The message came, "E. R. Overley, Trinity." This was exceedingly gratifying as Dr. Overley was recognized as one of the best preachers in the conference, with years of experience as Presiding Elder, or District Superintendent, and minister. The writer's acquaintance with Dr. Overley extended over many years, as Trustee of Union College. In fact both were in the sixth year of the Board of Trustees at this conference.

Rev. W. G. Butler, pastor of Wesley Methodist Church, 1921-26, introduced Dr. Overley in well-chosen, never-to-be-forgotten words that at once engendered a fine feeling of fellowship between pastor and people.

Dr. Overley had the distinction of being the first pastor of Trinity who was not a "transfer



THE REV. E. R. OVERLEY, D.D.





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in," but a "native of" Kentucky. He was the twenty-third pastor of Trinity. As a matter of history it is best to make this preliminary statement.

Dr. Overley had been a minister in good standing in the Kentucky Conference for many years, and, prior to the financial crash in 1929, had concluded to buy a farm in Ohio. He stocked it with pedigreed cattle, and put his father, an experienced farmer, in charge. He continued to preach as Conference Evangelist as long as his strength permitted, and at the same time provided a home to which he might retire when rest was necessary.

He went into debt rather heavily to accomplish this purpose, as many another did during those days of prosperity, and, naturally, as thousands of others did, after the unprecedented crash, found himself facing financial ruin. The writer and others advised him to take advantage of the bankrupt law, saving himself a multitude of worries thereby, and to pay as the law provided. Thus he would obtain a clean bill of financial health. We further advised him to take another appointment; and afterward pay, if possible, his entire indebtedness. In the meantime, he would be free to preach the Gospel. To these suggestions, except the one to take an appointment, he turned a deaf ear, saying he would soon have the help of his boys, who were in school and college, and that he intended paying 100 per cent on the dollar on this indebtedness.

Trinity Church was aware of this situation, to a large degree at least, and was willing to stand by.

Lawyers, collection Agencies, credit insti-

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tutions, and creditors made life hard to bear, and at times it actually became necessary for Dr. Overley to "borrow from Peter to pay Paul," but with undaunted faith in himself and trust in his God, whom he loved and served, he prayed and worked through.

During the latter half of the Conference year before his coming, the Sunday evening congregations had fallen off considerably, and Dr. Overley felt that a series of sermons on the Second Coming of Christ might be interesting and helpful. He accordingly delivered the following sermons on Sunday evenings during August and September, 1930:

Aug. 20--The Manner of His Coming According to the Views of men

Aug. 27--The Manner of His Coming According to the Word of God

Sept. 3--The Time of His Coming, or No Millennium Until He Comes

Sept. 10--The Time of His Coming, or No Millennium With a Live Anti-christ on Earth

Sept. 17--The Apostasy, or Departure From the Faith

Sept. 24--Perilous Times, or The Last Days

Interest was wide-spread, attendance increased, and people came from all parts of the city to hear these sermons.

The increase in attendance was also due to the splendid work of the Membership Committee, consisting of Miss Dorothy O'Dell, chairman, Misses Lois Nordeman, Edna Perry and Jennie Warder, and Mr. C. S. Stout.

The evening program, with the exception of the sermon itself, was engineered by this com-

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mittee. The preliminary service each Sunday evening was made attractive by some special feature, which was well advertised by mail, through the press, and by telephone calls during the week.

That some of the best known artists in the city gave of their time and talents is evidenced by the following taken from the scrap books of the chairman of this committee:

July 2--Congregational singing, led by Rev. E. A. Zund. (This was the beginning of the still popular Sunday evening song service) Orchestra. Attendance 57

July 9--Laudislau Biro--Rumanian Violinist. Orchestra, the Zunds. (Service sponsored by the Home Builders Bible Class) Attendance 140

July 16--George A. Martin Jr., Soloist; Harwood Tilton, flute soloist (Service sponsored by the Mizpah Bible Class) Attendance 130

July 23--Sara Martin Withers and her Gospel Singers; orchestra, the Zunds, and congregational singing. (Service sponsored by Church School) Attendance 132

July 30--Lois Fraim and the Steedman String Trio; George A. Martin and Miss Beatrice Thompson, vocal duet; orchestra and the Zunds. Attendance 90

August 6--Ruth Morton, violinist; Joseph Eisenbeis, vocal soloist; orchestra, the Zunds, and congregational singing. Attendance 95

August 13--Choir Hancock and Market Street Methodist Church. Dr. Seubold, organist and Director. Fanny Stoll and May Giannacakes, violin duet, the Zunds, and congregational singing. Attendance 120

August 20--Ruth Morton, David Morton and Charles

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- Birnsteel, instrumental duet; Clifford Knadler, vocal soloist. Orchestra and the Zunds. Attendance 105
- August 27--David Morton, organ recital; Miss Lillian Eules, vocal soloist; orchestra, and congregational singing. Attendance 140
- Sept. 3--Ruth Distelhorst, violinist; F. E. Kirk, song leader and soloist; orchestra. Attendance 81 (Rain)
- Sept. 10--Leota Kleesattel, accordionist; Marian Young, vocal soloist; orchestra; congregational singing, led by Mr. Kirk. Attendance 135
- Sept. 17--Miss Eleanor Edelhauser, soloist; Negro Male Quartet, spirituals; F. E. Kirk, leading congregational singing. Attendance 143
- Sept. 24--Mrs. Florence Schoppenhorst and Mr. Frank B. Martin, vocal duet; Mr. Laudislau Biro, violinist; orchestra and singing. Attendance 174
- Oct. 1--Morton, Birnsteel and Morton, instrumental trio; Mr. Fred. W. Ernst, clarinet soloist; F. E. Kirk, leading congregational singing. Attendance 122

These programs were conducted without expense to the church, with the exception of the services of F. E. Kirk. That they proved highly profitable and popular to the church is proven by the following from the Official Board Records of May, 1934: "It was moved by Margaret Bennett, seconded by M. G. Carson, and adopted that since the Promotion Committee did such a fine piece of work with the Sunday evening services last year, they be asked to continue with same this year." Thus Dr. Overley, on Sunday evenings,



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had a hearing that, in attendance, has not been surpassed since conference 1940.

During this period, to see a mortgage foreclosed, a farm lost, values surrendered at a crucifixion price, and the hands of creditors still exploring even the ministerial channels to find further assets which might be attached, could not but be depressing to both pastor and people. It was not conducive to harmonious efforts in promulgating the well being of the church. In all truth it must be said: "Let every man bear his own burdens," and "Bear ye one another's burdens, and so fulfill the law of Christ." This was carried out by the pastor and some of the brethren to the extent that the Gospel was not hindered and souls were saved. Following are the Official Board minutes of the first meeting under Dr. Overley's administration:

The Official Board of Trinity Methodist Episcopal Church met October 17th, 1930. The meeting was called to order by the pastor, and opened with prayer and song. Members present were: Messrs. S. A. Cassity, C. H. Olds, W. G. Butler, C. B. Nordeman, E. L. McMillan, S. W. Greaves, J. W. Skaggs, M. G. Carson, and C. S. Stout; Mr. and Mrs. Geo. Stoll; Mr. and Mrs. F. Cunningham; Mrs. Edna Young; Mrs. J. H. Rose; Misses Marian Young, Mayme Hedden, Elo Schlitz, Dorothy O'Dell, Lois Nordeman, Margaret Bennett, Della Clanahan, and Mary White.

The following committees were named and unanimously elected:

Membership Committee: Mr. W. G. Butler, Chairman, Dorothy O'Dell, and C. S. Stout

Music Committee: Mr. J. E. Skaggs, Chairman,



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Mrs. W. C. Hatfield, and Marian Young  
Religious Education: George Stoll, Chairman  
Mrs. Edna Young, Mrs. A. W. Hickerson, Mrs.  
C. F. Shaw, Miss Elo Schlitz, and Lois Nordeman

Social Service and Local Hospitals: Miss Elo Schlitz, Chairman, Mrs. R. W. Jones, Mrs. F. Cunningham, Mrs. E. L. McMillan, and Mrs. J. H. Rose

Auditing Committee: Formerly appointed, S. A. Cassity, Chairman, J. E. Skaggs, and Mary White. C. B. Hill was appointed to fill the vacancy caused by the resignation of Mary White

Church Records: C. B. Nordeman, Chairman, Dr. I. E. Harris, and Dr. A. W. Hickerson

Pastoral Relations and Pulpit Supply: W. G. Butler, Chairman, Judge J. P. Haswell, Miss Dell Clanahan, and Miss Margaret Bennett

Nominating Committee: Dr. E. R. Overley, Chairman, Mrs. Edna Young, and Miss Dorothy O'Dell

Committee of Ushers: Dr. A. W. Hickerson, Chairman, F. Cunningham, and S. A. Cassity. This Committee is to submit other names for ushers at the next meeting

House Committee: C. B. Nordeman, Chairman, M. G. Carson, with power to select other members.

The Nominating Committee for the Sunday School Board previously appointed George Stoll, Chairman, Hugh Ray, Katherine Koop, and Bess Stone. Marian Dayton was elected to fill the vacancy caused by the withdrawal of Miss Stone, as reported by Mr. Carson.

Dr. Overley stated that he would like to have a roll book in which to keep a record of the membership who attended each service on Sunday.

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This book to be kept by the ushers.

E. L. McMillan, chairman of the Finance Committee, reported that he had asked Brothers George Stoll and C. F. Shaw to serve with him for the present, and that others would be added to the committee, if necessary. Mr. McMillan gave a detailed report on financial conditions. Motion was made, seconded, and carried to accept the report, and the committee was authorized to pay all bills. The committee was also given power to appoint persons to make the every-member canvass. The budget for the coming year was left to the Finance Committee to be submitted at the next Quarterly Conference.

The question of employing an organist and choir director was left with the committee on Finance and the Music Committee for final disposition. Election of Unit Leaders was left open. Motion was made and unanimously carried that the Chairman of the Finance Committee, E. L. McMillan and the Church Treasurer, C. F. Shaw, be empowered to sign all authorized notes for payment of any church obligation.

Mr. Nordeman offered the following resolution: "Be it resolved, that the Official Board of Trinity M.E. Church, in regular session this 17th day of October, 1930,

"First: That we recognize indebtedness for salary to Rev. John Lowe Fort, and Rev. John L. Tilton, et al,

"Second: That it is our intention to pay all of this indebtedness in full, as soon as funds are available to do so."

The resolution was unanimously adopted.

The need of a larger combined effort of Christian service was felt among a few, at least,

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of Methodists for down town Louisville. A quartette of men at a social meeting talked along these lines, resulting in the following compilation of resolutions which was presented at the Fourth Quarterly Conference of Trinity Methodist Episcopal Church, September 13, 1932:

"Whereas, The Market Street Church of the Central German Conference will, in 1934, become an integral unit of the Kentucky Annual Conference, and,

"Whereas, The Market Street Church was the pioneer Methodist Church of the Methodist Episcopal Church in Louisville and noted in the past for her great services to Methodism and the City of Louisville through the sacrificial efforts of her loyal membership, and,

"Whereas, Trinity Church of the Kentucky Annual Conference likewise through her loyal membership has been the main support of the Louisville District of said Conference and a strong influence for righteousness in the City of Louisville, and,

"Whereas, the same and larger results could be accomplished under one budget of expense and operation were the two churches united into one church, therefore,

"Be it resolved: That a committee of seven persons be appointed by this Quarterly Conference now in session to meet with a like committee from the Market Street Church, should they, upon invitation of our committee, appoint one. Such committee (jointly) to be known as the "Committee on Unification," and they shall organize and study the feasibility and procedure to consummate such union.

"Said committee from Trinity shall report

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progress to the Quarterly Conference of Trinity Church and the said commission if organized, in the whole study of the question may make recommendations to the joint churches between this and the meeting of the Kentucky Annual Conference on or before the year 1934.

Respectfully submitted,

C. B. Nordeman"

The resolution was adopted, but no committee was appointed. It is noted in this history as an indication, far-seeing though it be, presaging a unification of forces, first in our own Methodism, and finally of all Methodism.

At the end of the fiscal year, the Treasurer's record showed an indebtedness of \$2,945.57 in outstanding notes--Southern Trust Company, \$2,522; (evidently this is on the parsonage); salaries, \$423.57.

But the total is given as \$3,389.25. This seems like a large sum, but when there is deducted the parsonage debt, which is amortized over a period of years, it would seem the actual indebtedness at the close of the year was really about \$800.00. Whether this financial condition provoked the resignation of the Chairman of the Finance Committee is not, of course, known, but only apparent. This is the resignation:

"To the Official Board of Trinity M.E. Church,  
Louisville, Kentucky

Gentlemen:

Not desiring to cause any embarrassment to our Pastor, I feel that it will be for the best interest of all concerned for someone else to

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be chairman of the Finance Committee, and therefore, I herewith tender my resignation as chairman of the Finance Committee. It is my desire that my resignation be accepted as of this date. Under no condition will I continue any longer.

It will be a pleasure to render any assistance to the new chairman.

Sincerely,

September 21, 1932

E. L. McMillan"

In the meantime, it is worthy of note to find that the Wesleyan Service Guild of fifteen members did a wonderful piece of work as shown by the table at the end of this chapter

The Social Service Committee, with Miss Dorothy O'Dell as Treasurer, expended \$121.40 in assisting some seventeen families.

At a meeting of the Official Board, on October 17, 1932, it was ordered "that the Wednesday night suppers be conducted without profit to any organization and that any funds accumulating during the year be used to rehabilitate the kitchen." That order has not been repealed and was conducive to larger church fellowship.

The Honor Roll appearing in the Bulletin quarterly, was inaugurated in the fall of 1932. It was established in connection with what was known as "Loyalty Month" (November).

As the rays of the sun pierce the clouds of fog and dispel the drab and the dark, so, likewise, the action of the men and women--wage earners--not dependent upon the rise and fall of the stock market, but on service for their pay, sent a sunburst of radiance through the church gloom and pessimism in a



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### DECLARATION OF CONVICTIONS AND BELIEFS OF THE STOREHOUSE TITHERS LEAGUE OF TRINITY METHODIST EPISCOPAL CHURCH, LOUISVILLE, KY., MARCH 8, 1933.

We believe that tithing is God's law or principle.

We believe that God commends this law.

We believe that it is not the purpose of the tithe to get money to pay off church debts, or that the tithe is merely a substitute for other worn out methods to raise money, or that it is a cure-all for the many ills of the church.

We believe that the main purpose or motive of tithing is to put God and the kingdom first.

We believe in recognizing and acknowledging God's ownership and that his ratio of giving is the tenth.

We believe that tithing is an act of worship of the same magnitude as the meditation on the Scriptures and supplication in prayer.

We believe that the unconsecrated wealth of Christian people is the greatest hindrance to the progress of the church, and therefore,

We believe that we are consistent in deploring any effort to raise money for the church which comes from pay for entertainment received.

We believe that entertainment and wholesome fun, engendering social contacts are highly desirable, but always on a basis free and without restraint of financial entanglement.

We believe and have a firm conviction that money necessary for the propagation of the Gospel and the support of the church, should be obtained through tithes and offerings only, and as an act of religious worship.

To these CONVICTIONS AND BELIEFS, we hereunto

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subscribe our names.

Jennie Warder	Margaret Carson
Marian Young	Irene Marrett
Lois Nordeman	F. A. Douglas
Dorothy O'Dell	Elo Schlitz
Della Clanahan	C. B. Nordeman
Mattie Warder	Mrs. C. B. Nordeman
Mrs. Van Fleet	M. G. Carson
Edna Perry	Mrs. M. G. Carson
Marjorie F. Hereford	Mabel Stone
Ruth Koop	Osa Mae Van Fleet
Ruth Wilson	Mrs. Clarence Young
Flossie Arndt	Mayme O. Hedden
Mary White	Bess Stone

A. L. Ray and family

It is worthy of note that these were the ones who attended services, including the mid-week prayer service, regularly. Thus, they wrote and signed their names as a declaration of their faith to these principles, and were the worthy hertiage Dr. Overley left to his successor, a nucleus for foundation work upon which any pastor could well afford to build the prosperity of Zion.

At the August meeting of the Official Board, the pastor congratulated the Membership Committee for its fine service in connection with the Sunday evening services, and for the increased attendance.

Miss Lois Nordeman and Dr. A. W. Hickerson were named as a nominating committee to report nominations for the standing committees to the Fourth Quarterly Conference as provided in the Discipline. The nominations made resulted in the election of the following for conference year, 1933-1934.

## TRINITY CHURCH

Trustees: A. L. Ray, E. L. McMillan, C. F. Shaw  
Sec. of the Board . . . . C. B. Hill  
Disbursing steward . . . Mary E. White  
Connectional steward . . Miss Dell Clanahan  
Communion steward . . . . Mrs. Frank Cunningham  
District steward . . . . M. G. Carson  
Reserve steward . . . . P. G. Warder  
Sec. Good Literature . . C. B. Nordeman  
Pres. Epworth League . . K. E. Rothrock  
Pres. Junior League . . . Mrs. C. A. Wilson  
Pres. Ladies Aid . . . . Mrs. C. F. Shaw

All of the above were confirmed.

The Spiritual impetus seemed to be on the up-grade as indicated by the desire to bring back family prayers into the homes of the people. Upon the suggestion of Mr. Stoll, Misses Dayton, Nordeman, and Bennett were assigned this task of the visitation of families in order to stimulate the institution of family prayers in the home.

At a meeting of the Fourth Quarterly Conference, 1933, the Trustees of the parsonage property were discontinued. George Stoll, C. B. Nordeman, and J. E. Skaggs were relieved, and J. C. Klein, A. L. Ray, and E. L. McMillan were elected as trustees of all church property, thereby, they became the three legal trustees required by the laws of the State.

The Woman's Home and Foreign Societies were combined into one organization; the Woman's Missionary Society representing both Home and Foreign work. Mrs. George Stoll's election as president was confirmed, and she explained the reasons for the combination of the two organizations.

The financial depression, accompanied by

## TRINITY CHURCH

unemployment, and prevailing business distress, had its effect upon the church finances. When the financial crash of 1929 was being felt by those who had been the largest contributors to the church, the Finance Committee unanimously adopted an estimate of a minimum salary for the coming year of \$2500.00, but when the estimate was presented to the Quarterly Conference, it was voted down. Dr. Overley then suggested that the District Superintendent convey to the Bishop the fact that the church would be unable to pay as large a salary as last year, but that a careful survey of the membership of the church would be made immediately, in order to determine the exact amount to be paid. This suggestion was unanimously adopted.

The congregations increased, but there was the budget and the benevolences, and the income for both was falling off. It must be remembered that these were bitter years financially. Banks were failing. Insurance companies going into receivership because of lack of liquid assets.

The membership, as well as the pastor, was hard hit. Dr. Overley, like many another, had his own financial burdens to bear. Values were materially reduced if not completely wiped out. One member whose tithe amounted to \$600.00 annually lost not only his income, but what he considered his little fortune as well. And this was only one experience of the many, hence the church suffered financially.

As mentioned above, Dr. Overley suffered financially. He had the burden of two boys in college to carry, and so he fulfilled the law of Christ. No one but a Holy Spirit filled man could have endured the stress and strain, but

## TRINITY CHURCH

Dr. Overley, in his ministry at Trinity, was blessed of God, and souls were saved.

Feeling the necessity of increasing his income, and the call to the evangelistic field becoming more and more urgent, Dr. Overley finally decided to enter that field as Conference Evangelist at the coming session of the conference to be held in Trinity Church, Covington, Kentucky.

None but a man of Dr. Overley's qualities would have been capable of dealing with the situation. Of powerful build and splendid physique, endowed with a pleasant manner and ready smile, his very presence in the pulpit spread a feeling of security and peace over the congregation. Old scores were forgotten, and friendships that had grown apart were cemented together. And so it was that when the call to the evangelistic field became so urgent that it could no longer be ignored, Dr. Overley left to his successor a congregation that was ready and anxious to go forward as a united people in the work of the Kingdom.

Blessed with three splendid sons, all of whom have completed their education and are happily married, Dr. Overley, at this writing, is still in the evangelistic work, where the Lord has abundantly blessed him with souls for his hire. His conference relationship is still with Trinity, and he and Mrs. Overley reside at 116 East Breckinridge, Louisville, Kentucky.



# TRINITY CHURCH

## ANNUAL REPORT OF WESLEYAN SERVICE GUILD TRINITY M.E. CHURCH 1931-1932

### RECEIPTS

Dues . . . . .	\$37.50	
Pledges . . . . .	200.00	
Special work . . . . .	<u>73.00</u>	\$310.50

### DISBURSEMENTS

#### Home

Dues . . . . .	18.00	
Epworth School . . . . .	10.00	
Epworth School, love gift . . .	15.00	
Brewster Hospital . . . . .	10.00	
Marcey Center . . . . .	15.00	
Thank offering . . . . .	10.00	
Lenten offering . . . . .	10.00	
Mite box offering . . . . .	10.00	
Thayer Home . . . . .	10.00	
Boston Medical Mission . . . .	<u>10.00</u>	118.00

#### Foreign

Dues . . . . .	18.00	
Mabel Nowlin apportionment . .	25.00	
Mildred Paine . . . . .	20.00	
Mildred Paine, love gift . . .	20.00	
Thank offering . . . . .	10.00	
Christmas offering . . . . .	10.00	
Mite box offering . . . . .	10.00	
Journal Religious Education . .	<u>5.00</u>	118.00

#### Special Work

Candy to Booneville (20 lbs) . .	4.00	
Candy to Henderson Sttlmt. . .	2.00	
Cash to Booneville . . . . .	34.00	
Box to Booneville family . . .	28.00	
Matterial to Epworth School . .	<u>5.00</u>	73.00
Contingent for local Unit . . . .		<u>1.50</u>

Total for year . . . . . \$310.50

Betty Stone, Treas. Dorothy O'Dell, Pres.

## CHAPTER ELEVEN

### THE MINISTRY

of

THE REV. HORACE A. SPRAGUE, D.D.

1933-1940

The Annual Conference session was held in Trinity Church, Covington, Ky., with Bishop H. Lester Smith, presiding. The Lay Delegates were there, but not members of the Bishop's cabinet. This cabinet had much influence with the Bishop in making appointments of ministers to their pastorates. As Henry Watterson used to say, "Rumors flew on the wings of the wind," and these rumors flew that Brother ----- was to go to "Advance"; Brother ----- was to leave "Union," and go to Trinity, etc.

This last rumor, one of many which came to the ears of the Lay Delegate from Trinity, at once aroused his curiosity as to the ability of the man from "Union." Is he evangelical? Has he a flair for young people? Is he "safe and sane"? Is he sound?

The delegate from Trinity was extremely interested in getting a pastor who would exercise evangelistic methods, with of course a good delivery. Therefore an investigation was necessary. An inquiry was made somewhat as follows:

Trinity delegate to Union delegate: "Tell me about your preacher."

Union delegate: "A fine cultured, Christian gentleman."

Trinity delegate: "Why is the rumor out that

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he is to leave Union?"

Union delegate: "No stir of enthusiasm in his preaching."

Trinity delegate: "Mr. District Superintendent, do you favor Dr. -----, now at Union, for Trinity? You officiated in Trinity several months. You know the church. Will he fit there?"

District Superintendent: "No, I am opposing the Brother slated to go to Trinity. His strong fort is culture, and many of his sermons are book reviews."

Trinity delegate: "How can we get the Bishop to see things as we see them?"

District Superintendent: "Let the other three District Superintendents know that the appointment will not be for the best interests of the church, and be ready to name the man you would like to have. Then arrange to have a meeting with the Bishop and cabinet, and make your plea. I will arrange for you to meet the Bishop and cabinet after the cabinet service tonight."

11:30 P.M.

(After waiting for an hour and a half, and dozing)

District Superintendent: "Come in, the Bishop will see you."

Bishop: "What is on your mind, Brother?"

Delegate: "It is rumored that Trinity is to get a man from Union. If that be true, I wish to protest for the following reasons: we are a down town church; we need an active, younger man; we need an evangelistic preacher; we need one who mixes with young people; we need one who is in a sense a popular as well as an evangelistic preacher; we want a preacher who speaks fluently and extemporaneously; etc."



THE REV. HORACE A. SPRAGUE, D.D.





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Bishop: "That is a big order. The man I had in mind could fill most of those qualities. I don't know where I could find the man that would fill all of them."

Delegate: "I do, Bishop; there are two preachers I would like to discuss with you."

Bishop: "Very well, see me tomorrow after the afternoon session."

The delegate did see him the next afternoon and had an extended conference. The Bishop still leaned to Brother ----- of Union, but the delegate pointed out that there were two men in the conference who would fit at Trinity, and named them--Sprague of Lexington, and Vogel of Harlan.

Bishop: "We will talk it over in the cabinet. See me again tomorrow."

Of course the delegate, having named two preachers, immediately contacted them. "No, I can't come," said Vogel, "besides I am only a country preacher. You wouldn't want me in Louisville. The Bishop says I must finish the job where I am at present."

Brother Sprague had previously conducted a revival in Louisville, and won the young people who, when they heard of the possibility of getting Sprague, wired favorable sentiments to the Bishop. The contact of the delegate with Sprague came as a surprise to him, and no promise could be obtained from him as to his willingness to come to Trinity until he could contact Mrs. Sprague.

The morrow came and late in the day of the last session of the conference, the Bishop said, "Brother Delegate, you are going to have your wish. Vogel is out of the question. He just

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must go back to Harlan for at least another year, his fifth year. Maybe he may go to Trinity sometime in the future, but not this year. I have conferred with Sprague, and he has consented to the appointment, so go home happy, Brother, and may Trinity have a good year."

I have written this conference episode as typical of what goes on at conference time behind cabinet doors. It may be interesting to such as have not enjoyed the experience. A Bishop's task is not to be coveted. His is a tremendous responsibility. In Methodism, every pulpit has a preacher, and every preacher a pulpit or an appointment. Every Bishop carries what the laity calls "Vest pocket preachers" who must have places, since all preachers are conference members. To fit preachers, pulpits, and pews harmoniously is often the epitome of a jig-saw or cross-word puzzle. Yet the Bishops do it, and welcome help from the laity, more and more.

It was soon discovered that Brother Sprague differed just a bit from his predecessors. In the first place, he brought with him what seemed an entire bookstore. He wished a separate pastor's study which finally resulted in the restoration of the "Upper Room" of Dr. Fort's ministry. This room on the gallery floor was surrendered by the Lydian Bible Class, and refurnished with book shelves and library equipment. Let it be said here, that the members of Trinity probably did more reading of good books during this pastorate than ever before in the same length of time. As new books came off the press and to Brother Sprague's library, he would read them, and bring them to the prayer meetings on

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Wednesday evening. He would often bring a half dozen or frequently a dozen volumes, old and new, and comment on each one for a few minutes. Then he would invite the members, if interested, to register their names, take a book home and read it. Many availed themselves of this opportunity. The result was manifest in intellectual and spiritual attainment.

Some of the books of noted authors were circulated--books by men like E. Stanley Jones, Leslie D. Weatherhead, George Mattheson, S. D. Gordon, Bishop McConnell, Edwin Lewis, Merton Rice, and even the heavy volume on "Religions of Mankind" by Edwin D. Soper. This book reading ministry inaugurated by Brother Sprague was unique, and outstanding. It was a risk to loan books, but as no complaint was made by Brother Sprague, presumably all books came back to him.

Trinity had a vested choir, but a preacher wearing a robe in the pulpit was an innovation. The people were not critical, and a gowned preacher soon became an accepted regular order. Brother Sprague was of rather small build, and the flowing robe and fulsome sleeves seemed to add to his physical make-up and dignity in the pulpit.

Brother Sprague had wonderful imaginative powers. He could paint word pictures about religious themes, especially in Prayer meetings. He made these meetings interesting by engendering new lines of thought and ideas. An electric cross and candles, large and small, were his possessions, and became a brilliant part of ritualistic services. On Sunday evenings, the hymn-sing, inaugurated during Dr. Overley's ministry, was continued. Many hymns were sung in

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the light of the "radiant cross." Its shining rays as the only light piercing the darkness of the Sanctuary, impelled a quiet reverence and thoughtful impression of religious responsibility. Candle light services, in connection with the administration of the Lord's Supper, typified the light of one soul communing with another. As each individual candle was lighted from the Master Candle, emblem of Christ the Light of the World, so the Giver of Light gave light to each one willing to receive it. At the request of the pastor, two hymn boards were erected in the Sanctuary. Brother Sprague was a ritualist, and a mystic. He was a revivalist with methods that inspired a will to act.

The following interesting minority report was presented to the Quarterly Conference:

"Louisville, Ky.,  
November 21, 1933.

To the Quarterly Conference,  
Trinity Methodist Church:

As a minority report on the matter of the church budget, I beg leave to state:

1. That last year we promised \$2400.00 and did not pay that, and to promise more than we promised last year, in light of the inability to pay last year, would be promising money which we do not see in sight.

We will probably have to promise more money than we see in sight, but we should not promise an increase over last year until that increase is in sight. It is one thing to promise money and another thing to get it subscribed and paid.

But we can always go up if we are able to make payments more highly, but having set a budget it becomes an obligation and cannot later



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be reduced.

2. The following statement should not affect the decision, for the group must do what is right regardless of personalities, but the chairman of the Finance Committee took the position with the understanding that the budget would be balanced and of course an unnecessary step-up of the budget would be a step away from that and automatically carry his resignation.

(Signed) George Stoll"

The following comment on the report follows:

"Not approved by 1st. Quarterly Conference, 11/22/33.

(Signed) C. B. Hill,

Recording Steward"

Early in Brother Sprague's ministry, Mr. Nordeman, Dr. A. W. Hickerson and Brother Sprague were appointed to co-operate with the other Methodist churches in the organization of a City Missionary Society. As Christmas was drawing nigh, it was agreed that the church comply with the mayor's request to hold noonday services on two days preceding Christmas. The use of the church was donated for one evening to the colored brethren of Jones Chapel for a concert, the entire proceeds went to the Chapel. Brother Sprague plead with the official members to attend meetings at Fourth Avenue Church, South, for Stewards and Laymen during the three days of December 11, 12, and 13, and to bring back everything beneficial and useful.

S. A. Cassity was authorized to sign checks at the bank as Assistant Treasurer. It was ordered that the young people of the church under proper supervision would be granted the use of the church basement on Saturday evenings



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for recreational purposes.

Some of the ministers decided to buy an automobile for the District Superintendent, Rev. T. B. Ashley. Trinity referred the matter to the pastor with the limitation that Trinity's quota was not to exceed \$50.00.

Since the cross on the church had become defective, a committee consisting of Messrs. Shaw, and Hill, was appointed to have it taken down. Brother Sprague reported a reduction of \$1200.00 of indebtedness, and the accession of about 40 new members.

The Social Service Committee made the following report on the disposition of the money received in connection with the Communion Service:  
REPORT OF SOCIAL SERVICE COMMITTEE TRINITY M.E. CHURCH, SEPTEMBER 1, 1933, TO SEPTEMBER 1, 1934.

### RECEIPTS

Balance on hand September 1, . . . . .	\$4.43
Communion offering . . . . .	3.35
From Revolving fund . . . . .	5.00
November Communion . . . . .	2.55
Thanksgiving ingathering . . . . .	.40
January Communion . . . . .	6.90
March Communion A.M. . . . .	7.95
P.M. . . . .	4.35
May Communion . . . . .	6.20
July Communion . . . . .	<u>11.26</u>
Total . . . . .	\$52.39

Canned fruit, etc. from Thanksgiving ingathering (50), approximate value of same \$5.00.

Baskets distributed to 4 families.

### DISBURSEMENTS

September, cash to individuals . . . . .	\$1.00
October, cash to individuals . . . . .	1.00
Cash to 2 families . . . . .	3.00

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Stove for family . . . . .	5.00
November, cash to individual . . . . .	1.00
December, cash to individual . . . . .	1.00
Cash to family . . . . .	1.00
January, cash to individual . . . . .	1.00
February, cash to individual . . . . .	1.00
Cash to family . . . . .	1.00
March, cash to individual . . . . .	1.00
Food to man . . . . .	.40
Clothing for children . . . . .	3.00
April, cash to individual . . . . .	1.00
May, cash to individual . . . . .	1.00
Cash to family . . . . .	1.00
June, cash to individual . . . . .	1.00
Railroad ticket to transient . . . . .	5.57
Loan to individual . . . . .	6.00
July, cash to individual . . . . .	1.00
August, cash to individual . . . . .	1.00
Clothing to children . . . . .	5.00
Financial aid to family . . . . .	2.00

Total . . . . . \$44.97

Balance on hand . . . . . 7.42

Total . . . . . \$52.39

Elo Schlitz, Chairman. Dorothy O'Dell, Treas.

This Social Service Committee is of prime necessity in a down town church, "where cross the crowded ways of life." It is a vital ministry. If a church is to fulfill her mission, it must be emphasized more and more.

Brother Sprague, being evangelistic in his preaching, had many invitations from the Brethren of the conference. The Official Board, feeling that the church could not afford to have him out of his pulpit so often, voted that "the pastor be refused permission to do outside work,

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with the exception of the usual two weeks at Sulphur Springs Camp Meeting, and his regular three weeks vacation."

This action was soon put to a test. An invitation came to Brother Sprague to hold a meeting at Rockport, Indiana. A motion was offered that the pastor be privileged to hold this two weeks meeting at Rockport, returning to Louisville to fill his pulpit on Sundays. The vote was 5 for and 13 against the motion.

Elsewhere in this book, is recorded the action of the church in prohibiting the sale of tickets for profit in giving dinners or entertainments. For years this law went unrepealed. In February, 1935, when the question was put up to the Official Board to allow the sale of tickets for church banquets, the motion was put, with an amendment offered by Miss Margaret Bennett that the motion be extended to include "any worthy cause for the benefit of Trinity." The motion was seconded by Mrs. Ed. Berry, and motion so amended prevailed by a vote of 13 for and 6 against. Thus, was the unscriptural way of raising money for the church again made possible, and worship in giving made secondary to entertainment with profit. The pastor should have stood firm, and said "no," and the apostasy could not have happened.

The young people planned the erection of a "Trinity cabin" at Sulphur Springs Institute and Camp Grounds. The money was to be raised as special gifts but with official sanction. In the "addendum" under "Contributions of Trinity Church," is an item of \$1,920.00, S. G., which is presumably a part, at least, of the cost of the cabin, as a later report from Brother J. E.

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Skaggs, places the entire cost of same as \$869, all paid.

During the pastorate of Brother Sprague, Mr. C. C. Shoemaker made a gift of new choir robes for the choir, and later on a gift of 100 new edition hymnals in memory of his mother. Brother Shoemaker lends his gift in song to the choir, and his temporal gifts to the church, thereby building for himself a mansion in Eternity.

At the first Quarterly Conference in 1935, the Financial Secretary reported a most generous response of the membership for liquidating all indebtedness except the amortized mortgage note on the parsonage. "The pastor," according to the minutes of the board, "will be able to report all bills paid at the session of the Annual Conference, thanks to the labors of the Financial Secretary."

A School of Music was held from June 1st to July 15th, and was conducted in the church basement with the consent of the Official Board. Professor Lynn Thayer stated the character and purpose of the Band School, and assured the church that no groups would meet except when some member of the faculty was present, and that he and other members of the faculty would be personally responsible for any damage done to the property.

The Promotion Committee, Miss Dorothy O'Dell, chairman, reported that her committee was sponsoring the erection of the electric cross, at a cost of \$274.50; icing of the drinking fountain, \$12.50; supplying pulpit for August, (5 Sundays) without expense to church; sponsoring hotel bulletin advertising at \$15.00; and special bulletins Good Friday and Easter, \$37.00.

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The Committee on Benevolences and World Service Council suggested the following budget for conference year, 1935-36.

### WORLD'S SERVICE TRINITY M.E. CHURCH

#### Budget 1935-1936

Mountain work . . . . .	\$25.00
Union College . . . . .	100.00
Louisville District . . . . .	100.00
City Missions . . . . .	125.00
*Foreign Missions . . . . .	350.00
*Sironcha District Hyderabad Conf. . .	1150.00
*Home Missions and Church Extension,	
A. W. Ausman, Treasurer . . . . .	----
Other Benevolences	
Deaconess Hospital . . . . .	50.00
Board of Education, to receive	
Children's Day offering	
Grace Church . . . . .	100.00
Total . . . . .	\$2000.00

\*A 10 per cent increase over last year if possible.

Respectfully submitted,  
Committee on Benevolences and World  
Service Council,

C. B. Nordeman  
Edna C. Young

C. A. Wilson  
J. E. Wolf

Della Clanahan

January 22, 1936.

The Promotion Committee is not a disciplinary committee, but a feature of Trinity Church that has proven its worth in the successful way it has functioned.

The matter of employing a Deaconess for the church was referred to a committee consisting of the pastor, secretary of the board, P. G.



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Warder, the District Superintendent, and the president of the Ladies Aid.

At the beginning of the new conference year, a tentative plan for coming months for church nights on Wednesdays was suggested. The plan proposed was a 6:45 P.M. devotional service in the dining room following dinner, after which there would be classes in Teachers Training, the Bible and Life, the Church in Current Events, Religion in the Family Life, and a seminar on phases of personal religion from 7:45 to 8:30 o'clock. The plan was unanimously adopted.

During the unprecedented flood of 1937, Trinity Church harbored some 350 to 400 people under the direction of Brother Sprague, with the assistance of J. E. Skaggs. The refugees remained in the church until the water began coming into the basement. They were then forced to vacate, but not until everything movable in the basement had been safely carried to the first floor, or the balcony. The water reached a depth of three feet in the basement, damaging the furnaces and organ. Services were resumed in the Sanctuary on Sunday, February 14, 1937.

The first broadcast of the full Communion Service was on the first Sunday in May, 1937, and is believed to be the first Communion Service ever broadcasted, not only in Louisville, but in the nation. This Communion broadcast has been and is still a regular feature of Trinity to this date.

Through the club rate, some 87 subscribers to the Christian Advocate were secured--the largest number in the history of the church.

Grace Methodist Church is located at Ninth and Denmark streets, Louisville, and was begun as

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a Mission Sunday School. The work grew and a store room property, on the corner of Denmark and Ninth, that had been converted into a splendid chapel with living rooms at the rear, with side entrance on Ninth Street, was purchased at a cost of \$3200.00 from the Louisville Title Company.

C. B. Nordeman of Trinity, Tom Spurrier of Wesley, S. A. Grawmeyer of Market Street, were made the legal trustees, and Miss Lois Nordeman had the honor of naming the church, "Grace Methodist Church." The Home Missions Board gave \$500.00, and through the efforts of District Superintendent W. W. Shepherd, collections sufficient to pay the debt were made from Trinity, Market Street, Wesley, Epworth, Second, and Grace churches. This became the sixth Methodist Episcopal Church in Louisville.

The following paragraphs express the sentiment of pastor and people on the liquor question, and that all who read may know where Trinity stands on that question we publish this item in full as it came up in the Official Board:

Dr. Sprague stated that under the Liquor Control Law which was passed the past winter, and which would go into effect in Louisville on July 1st, a church which is located within two hundred feet of a place selling liquor or beer, must give its written consent for the continuance of such sale. He stated that there were three such places within two hundred feet of Trinity Church, two in the building across Guthrie Street (The Casa Madrid Night Club and the Madrid Bowling Alleys), and the C and H Restaurant on Third Street; two have beer licenses, and the other a liquor license. He had expressed himself frankly to Mr. Bosler, of the Madrid, and

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Mr. Goodman, but he was not the one to decide the matter. Written consent of the Official Board of the church had to be given. Mr. Goodman was present at the meeting and Mr. Bosler was waiting to be called if the board wished to hear him.

Mr. Nordeman said: "Mr. Chairman, the Methodist Discipline is very emphatic on this, and to that Discipline we have pledged our vows; that we will not engage in the liquor trade; that we will do everything in our power for its abolition. We are not permitted to grant property for the purpose of its sale, sell any bonds, or anything of the kind for the liquor business. And as Methodists and as Christians, there is only one stand we can take. It is our duty at all times to stand out in every way we can against the liquor trade. And I move you that the decision of the Official Board be that the sale of liquor and beer by these places be refused."

Colvin Hill seconded the motion, adding that he thought it a deplorable state of affairs when the State passed on to the churches the responsibility of such decisions; that we could not continue to be a church and grant permission for the sale of these drinks.

The pastor asked for a standing vote on the motion, which was unanimously adopted.

In the year 1938, on request of Trinity Church, the Board of Foreign Missions of New York, assigned Rev. N. E. Samson, District Superintendent of the Tandur District Hyderabad Conference, India, to Trinity Church for support to the extent of \$350.00 per calendar year. Rev. Samson is a native Indian, and the Bulletin of Trinity

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carries his name as our "Pastor in India."

In all the past years, within the recollection of the writer, the doors of Trinity have never been closed on Sunday morning or evening except during the flood of 1937, and after the fire of 1928. At various times, the matter of closing during the summer months would arise. When it came to the attention of the Official Board, the result was that the suggestion would be voted down. We quote from the minutes of June 12, 1938, referring to the tent meetings which were held in different sections of the city.

Mr. Cassity said that, in view of such a forward movement, especially during the summer months when church attendance was rather low, and many people were out of town, possibly it would be a fine thing to dismiss our Sunday evening services for the duration of the meetings in our neighborhood, and moved that we adopt the plan.

The motion was seconded by C. F. Shaw. Mr. Nordeman stated that if we agreed to close our doors it would be the first time that had ever happened; that it would make a great difference to those who attended church on Sunday evening, and to the transients in Louisville; and that he was in favor of holding church here, and letting those, who wished to do so, go to the tent meetings.

When the vote was taken, the motion was lost, and the church was to remain open for the three Sunday evenings during the tent meetings.

Dr. Sprague was the evangelist at the meetings held in the western part of the city.

Brother Sprague appointed a committee on organ repair, and asked that the committee be made a Quarterly Conference Committee for one year only.



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The nominations were ratified, and recommended for a Quarterly Conference Committee. The committee consisted of C. W. Stoll, chairman, C. C. Shoemaker, E. L. McMillan, S. A. Cassity, and Miss Margaret Carson.

Brother Hugh Ray was recommended for a Local Preacher's license, and the District Conference was requested to recommend him for admission on trial to the Annual Conference.

After Trinity had been on the radio for 19 months (WGRC), Karl Rothrock offered the following resolution:

"The Official Board of Trinity Methodist Episcopal Church resolves as follows: We wish to express our appreciation to the management of WGRC for the opportunity of broadcasting over the station during the past nineteen months. Naturally, we would be happy to continue on the same basis; but we can appreciate the position of the station in desiring to extend its facilities to other communions. Therefore we offer our co-operation to the fullest possible extent and agree to continue broadcasting on a basis which we understand will be a broadcast at least once a month of the morning worship service and weekly broadcast of Trinity Chimes service."

Motion was seconded by Mr. Nordeman and passed.

At a special board meeting a week before Christmas, 1938, Brother Sprague asked C. W. Stoll to make a statement regarding the work of the special committee appointed to take care of repairing the organ. C. W. Stoll stated that the committee had gone into the matter thoroughly, and had secured bids from different firms, and were ready to begin the work upon the signing of the contract, and that if work could be



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started immediately, we could have it finished in time for Easter.

The bid which the committee approved was for \$3,145.00, and that was by using everything that could possibly be used from the present organ. The plan for payment was ten per cent down with the signing of the contract, another small payment upon delivery of parts, and the balance to be divided over a two-year period.

Mr. Nordeman moved that the matter be referred to the Finance Committee, with the request that they go over the whole thing with the Organ Committee, and make recommendations to the Official Board. Motion was seconded, and so ordered.

The Unifying Conference was held in Kansas City in May, 1938, and Methodism became one church. Brother Sprague discussed the future of our church, announcing that a meeting had been called for August 30th at Lexington, to bring to a close the business of the Kentucky Conference of the Methodist Episcopal Church. At the adjournment of that meeting there would be a meeting with the Kentucky Annual Conference of the Methodist Episcopal Church, South, in session at Winchester. The meeting of the Louisville Conference to take place on September 27th at Bowling Green where affairs were taken care of as if it were an Annual Conference.

He stated we had elected last year a lay delegate for four years. We could continue that delegate as elected, or we could elect another one and set aside the previous election. Mr. Nordeman thought we should have an election of a lay delegate to go to the Bowling Green Conference, as he did not want to take advantage

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of the fact that he had been elected for four years. Brother Sprague said this could be taken care of at the Quarterly Conference. He further said that his pastor's report to the Annual Conference would have to be made just the same as if we were closing the conference year one month earlier than usual, and it would be necessary to raise the money for the repairs to the organ and the furnace.

C. W. Stoll made a report on the condition of the organ. After considerable discussion of the necessary repairs to be made to the organ and the furnace, and the need of raising funds for these projects, Rev. Sprague suggested that a chairman be elected for a committee to make plans for a campaign to raise the necessary funds. Pleas Warder nominated Mr. C. E. Beeman. Mr. Nordeman seconded the motion. As Mr. Beeman objected to being chairman of the committee to raise this money, Rev. Sprague suggested that the chairman of the Finance Committee act as chairman, with Mr. Beeman as organizer. Whereupon Mr. Warder changed his motion to nominate Mr. Shaw as chairman, with Mr. Beeman as vice chairman of the committee. These gentlemen were unanimously elected as chairman, and vice chairman respectively, of the committee.

A campaign called "Trinity's Advance" was carried on by the committee named, but the particulars about meetings and the campaign are missing in the records. On August 9, 1939, however, a special meeting of the Official Board was held. The minutes read as follows:

"Dr. Sprague opened the meeting with a prayer of thanksgiving for the victorious outcome of 'Trinity's Advance' program to raise \$19,667.75

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with which to repair the organ and furnace, and redecorate the church and make other necessary repairs as well as take care of the budget for the coming year.

"Dr. Sprague announced that the contract had been signed for repairing the furnace. After discussion as to the order in which the work of installing the new organ and new furnace and redocorating the church should be done, motion was made by Pleas Warder: That the contract with the Pilcher Company be accepted, and that they be instructed to go ahead with the work on the organ. Motion seconded by C. B. Nordeman, and carried."

Motion was then made by Pleas Warder that, with the contracts for the furnace and organ out of the way, regarding the remainder of the items included in the proposed rehabilitation of the plant, that the committee in power be empowered to obtain competitive bids where they have not already done so, and proceed with power to act based on the money that is available, and decide in what order it should all be done.

Motion seconded by Mr. M. G. Carson, and carried.

Dr. Sprague then showed the members of the board drawings of a proposed change in the altar and choir loft. Mr. Nordeman moved that: Inasmuch as the platform arrangement is not included in the set-up already planned, the pastor, in connection with the committee in charge of the proposed changes, be empowered to get specifications and competitive bids on this work, so we can see what it will amount to.

Motion seconded by Pleas Warder, and carried.

At the request of some friends, the use of

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the church was granted to Dr. Henry C. Morrison for meetings to be held during September, beginning with Wednesday and ending with Sunday evening.

The Fourth Quarterly Conference of Trinity Methodist Church met on Thursday evening August 24, 1939, with the District Superintendent, W. W. Shepherd, presiding. The meeting was opened with prayer by Rev. Sprague. Those present were: Messrs. C. E. Beeman, A. W. Hickerson, M. G. Carson, Frank Cunningham, C. H. Olds, J. H. Rodgers, Pleas Warder, George Stoll, Hugh J. Ray, C. A. Wilson, J. E. Skaggs, C. B. Nordeman, C. F. Shaw, W. C. Hatfield, and Jim Denny; Mesdames Cunningham, Dayton, Shaw, Wilson, Thayer, and Misses Nordeman and O'Dell. Colvin B. Hill was elected Secretary for this meeting. C. B. Nordeman was elected lay delegate to conference and C. E. Beeman, alternate. Confirmation was made of the election of officers of the various departments of the church, for the new conference year beginning September 29, 1939:

TRUSTEES: Class of 1942--C. B. Nordeman, and C. F. Shaw. Vacancy for 1939, Prof. W. C. Hatfield

STEWARDS: A. W. Hickerson, chairman, Frank Cunningham, George Gill, C. B. Hill, C. H. Olds, J. H. Rodgers, J. H. Rose, T. V. Rose, B. W. Simpson, C. S. Stout, Lynr Thayer, Pleas Warder, C. A. Wilson, H. H. Wilson, J. E. Skaggs, A. S. Jarboe, Casey Savage, J. H. Stevens; Mesdames Ed. Berry, Frank Cunningham, F. A. Dayton, M. B. Wooten, Clarence Young, Jess Linegar; Misses Lois Nordeman, Mabel Stone and Mary White

UNIT LEADERS: Mrs. A. D. Hill, and Prof. W. C.



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Hatfield

LOCAL PREACHERS: C. E. Beeman, James Denny, C.

B. Nordeman, Hugh J. Ray, Miss Elo Schlitz

RECORDING STEWARD: Miss Mabel Stone

CHAIRMAN: Mr. E. L. McMillan

DISBURSING STEWARD: C. F. Shaw, chairman of  
local budget

Connectional Steward: C. B. Nordeman, Treas. of  
Benevolent Budget

COMMUNION STEWARDS: Mrs. Frank Cunningham, and  
Mrs. C. S. Stout

DISTRICT STEWARD: M. G. Carson

RESERVE STEWARD: Mr. George Gill

DIRECTOR OF RELIGIOUS EDUCATION: Miss Lois  
Nordeman

DIRECTOR OF SOCIAL AND RECREATIONAL LIFE: Miss  
Dorothy O'Dell

SECRETARY OF GOOD LITERATURE: Mrs. C. A. Wilson

LAY MEMBERS OF CITY MISSIONARY SOCIETY: A. W.  
Hickerson and C. B. Nordeman

FINANCIAL SECRETARY: Mrs. Margaret Butler

ASSISTANT TREASURER LOCAL BUDGET: S. A. Cassity

SUNDAY SCHOOL SUPERINTENDENT: George Stoll

EPWORTH LEAGUE PRESIDENT: Miss Betty June Hays

PRESIDENT LADIES AID SOCIETY: Mrs. E. C. Buyer

PRESIDENT MISSIONARY SOCIETY: Mrs. W. C. Hatfield

PRESIDENT WESLEYAN SERVICE GUILD: Miss Dorothy  
O'Dell

PRESIDENT MEN'S BROTHERHOOD: Mr. James Denny

TRIER OF APPEALS: Prof. J. H. Thomas

CONFERENCE EVANGELIST: Dr. E. R. Overley

The time for the meeting of the Annual Conference at Bowling Green, Kentucky, was fast approaching. This was the first meeting, really, of the Annual Conference of the new Methodist



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Church. Mr. Nordeman and Mr. Carson submitted the following resolution which was unanimously adopted by the Official Board.

WHEREAS, during the time beginning with the meeting of the General Conference of the Methodist Episcopal Church in 1936 and the period after the session of the General Conference of the Methodist Episcopal Church, South, and the Uniting Conference in May, 1939, until the present moment, Rev. Roy H. Short, as Presiding Elder of the Louisville District of the Louisville Annual Conference, has become endeared to us because of his brotherly attitude and fellowship and thru his recognition of the Methodist Episcopal pastors and members in the splendid two successive summer tent meetings inaugurated by him, affording opportunity for acquaintance and fellowship which augurs much good for the future of the Methodist Church.

Therefore, be it resolved by the Official Board of Trinity Church in called session this 17th day of September, 1939, that it appears to us that a grievous error would be made if Brother Short be removed from the district as District Superintendent, and that the harmony of unification would be hindered by so doing.

RESOLVED FURTHER, that inasmuch as the District Superintendent of the Louisville district ex officio becomes a member of the Board of the Methodist Deaconess Hospital, and inasmuch as his services in behalf of the hospital have already become invaluable, and his personality an asset, these qualities should not be lost to the hospital.

BE IT FINALLY RESOLVED: That we respectfully petition Bishop Darlington and the Cabinet to

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appoint Brother Short District Superintendent of the Louisville district at this session of the Louisville Conference. Resolutions offered by C. B. Nordeman, and M. G. Carson, and adopted by unanimous vote.

At the first Quarterly Conference, some official changes were made to carry out the program and policy of Trinity Church. For instance, under the new rules of the church, the burden of finances of the church, falls on the Board of Stewards instead of the Finance Committee.

At a meeting of the Official Board held February 7, 1940, Rev. Sprague announced that he had been approached by some of the Methodist Temple laymen with a suggestion that a union of Trinity and the Temple Church be affected, and that the District Superintendent, Dr. Roy H. Short, suggested the appointment of a special committee to confer with the District Superintendent or any committee from the Temple. C. B. Nordeman, Chairman, C. W. Stoll, W. C. Hatfield, A. W. Hickerson and Rev. Sprague were appointed on such a committee. The following letter dated March 12, 1940, opened the way for the committee to act.

Horace A. Sprague, Pastor  
Trinity Methodist Church,  
Louisville, Ky.

Dear Dr. Sprague:

At a meeting of the Representative Committee considering the future of the Methodist Temple at Sixth and Broadway, last night, the following resolution was adopted:

Whereas, in considering the future life and status of the congregation of the Methodist

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Temple it has been suggested that a merger with one or more other Methodist Churches might be the possible solution to the question as to the Temple's future; and,

WHEREAS, the most reasonable such merger to be considered would be that with some other present Methodist church located in the same general down-town territory as that now occupied by the Temple:

THEREFORE BE IT RESOLVED that this committee, thru its secretary shall invite representatives from the Broadway Methodist Church, from the Trinity Methodist Church, and from the Fourth Avenue Methodist Church to meet with us in informal conferences and conversations--the purpose of these meetings to be informal discussions seeking to find out all the possibilities involved, the pertinent facts about each of the present congregations and their present buildings, their communities and the general trends toward which those churches are moving. Any recommendations which may be agreed upon by these groups are to be reported thru the proper channels to the respective Quarterly Conferences for action as may be determined.

Confirming my 'phone conversation with you last night, it has been asked that you, as pastor together with your committee which has been set up, and the committee from the Methodist Temple, meet on Thursday evening, March 14, 1940, at 7:30 for consideration as to the future of the Methodist Temple.

If this can be arranged please notify me by 'phone in order that arrangements might be made for this meeting. Verly truly yours,

Frank B. Dillon

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In response to that letter the previously appointed committee drafted and read at a meeting held in the Temple Church, the following letter of March 14, 1940, indicating the interest of Trinity in the proposed merger.

To the Officiary and members of  
The Temple Methodist Church.  
Brethren:

We, a committee appointed by the Official Board of Trinity Methodist Church, appreciate your invitation to confer with you as regards a merger of our congregations.

Inasmuch as we Methodists are one people, and a connectional church governed by the same Discipline, there is no difference in Doctrinal beliefs or church economy to prevent a merger of our congregations into one body.

We call special attention to the fact that both the Temple and Trinity are located in the heart of the city of Louisville, the immediate down-town section, a field entirely different in program of operations than is found in neighborhood sections. Both your church and ours have been endeavoring to fulfill that character of program of service and, in our opinion, it would be cowardly and calamitous to God's plan of spreading scriptural holiness to the community in this down-town area for Methodism to recede from this high calling in this down-town field of labor.

We covet a merger of our congregations, and will gladly welcome you as a congregation to merge with our congregation at Third and Guthrie and assure you we will be glad to re-organize our Official Board, the Board of Stewards, and



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all the organizations within the church on an equitable basis between your officary and ours and your organization officers and ours; thus, shall we truly become one efficient organization.

We are more than willing that your property holdings at Sixth and Broadway be left for administration to the Annual Conference or, as you may desire.

We waive any consideration of, or claim to, property values, being interested only in the merger because of the larger fellowship, the greater strength of workers, and the larger opportunity of building the Kingdom of God in down-town Louisville.

We invite this merger and are willing to leave the details of operation from now until the Annual Conference Session entirely to the District Superintendent and the preachers in charge.

If it shall be deemed best by you and the District Superintendent for you to continue as is, until the Annual Conference session, and then begin a new Conference year as merged congregations, that also, will be satisfactory.

Finally, Brethren, we need you, believing our combined efforts will have untold possibilities for the future in days to come.

Yours very truly,

C. B. Nordeman      W. C. Hatfield

C. W. Stoll      A. W. Hickerson

At a second meeting, a series of questions and answers pertaining to the merger were compiled by Dr. Sprague and read to the joint committees, as follows:

IN CASE OF A MERGER BETWEEN THESE CHURCHES  
HOW SHALL SUCH BE EFFECTED?



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(1) By the individual members uniting with Trinity Church? No.

(2) By the congregation of the Temple coming to Trinity in a group and placing their memberships there? No.

(3) This merger can be effected only by the ratification of the details as worked out by the committees of the two churches, by the Quarterly Conferences of the churches; and then these Quarterly Conferences must request the Bishop of the area to consolidate the two congregations. When this is done the membership of Trinity Methodist Church and the membership of the Temple Methodist Church will become the membership of the Trinity-Temple Methodist Church.

WHEN SHOULD THIS MERGER BE EFFECTED? As soon as possible. In order to afford ample time for adjustments in organizations; and opportunity to formulate the future program of the church; and understanding and insight into the needs of the church so that intelligent selection of the staff may be made, this merger should be completed as early as possible before the meeting of our Annual Conference. At that time appointment of the pastor or pastors must be made and the conference will likely take some note of the disposition of the property formerly held by the congregation of the Methodist Temple. Then if the new church is to profit from the simultaneous evangelistic campaign the congregations should at least be working together thru this time and effort.

HOW COULD THE WORK OF THE TWO CHURCHES BE CARRIED ON FOR THE REMAINDER OF THIS CONFERENCE YEAR? While the pastors would become co-pastors

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of the Trinity-Temple Methodist Church, each of the congregations as they now exist, should carry the obligations for the support of the ministry and the benevolent work of the church until the close of this conference year. A committee of three persons from each of the two churches together with the two pastors and the District Superintendent should set up a working program for the entire staff of the new church for the remainder of this conference year. The duties of the pastors, the secretaries, the janitors etc., should be so divided and understood that the program of the church could be carried forward with the least possible loss of time and power.

WHAT DISPOSITION SHOULD BE MADE OF THE PROPERTY NOW HELD BY THE CONGREGATION OF THE TEMPLE METHODIST CHURCH? The parsonage property should become the property of the new church. The Cemetery shares should become the property of the new church. The Temple Building: The title of this property should be vested in the City Missionary Society of the Board of Church Extension, or some other committee or organization set up by the Conference Trustees, in such a manner as to avoid direct taxation. But provision in the deed should be made for the income from the rental or lease of this property to be divided between the City Missionary Society, or whatever congregation may hold title to same property, and the Trinity-Temple Methodist Church. One suggestion is that this division be made on this basis: 60 per cent to go to the City Missionary Society, and 40 per cent to be given to the Trustees of the new church. In case of a final sale of this property, such sale

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must be by the majority consent of the Quarterly Conference of the Trinity-Temple Methodist Church, and at the suggestion of the organization holding title. In event of such sale the proceeds accruing therefrom should be equally divided between the organization holding title and the new church, or the Trustees of the new church to be used in the program of that congregation.

A suggested program for this possible merged down-town church was discussed. The suggestions are but a part of the dream of a pastor at work in a down-town church.

### A SUGGESTED PROGRAM FOR A DOWN-TOWN CHURCH

1. THE SUNDAY SCHOOL. The work of a down-town church should begin with the Sunday School. A survey made by the Good-will Industries of Louisville showed that in a section comprising about 1/100th part of the area of the city, and representing less than 1/10th of the population of the city contributed about 80 per cent of the Juvenile crime of the city. This is a down-town section. We dare not leave this grave responsibility to even such a splendid organization as the Salvation Army, or too often, to irresponsible groups of workers. The Sunday School should be reorganized and operated as a graded school with week-day study, and social and recreational activities, especially for children and young people. And there should be a Vacation School of Religion for all ages once each year. We should have a Men's Bible Class which will challenge the students from the schools of Medicine and Denistry, the Y.M.C.A., and the visitors from our hotels.

2. MORNING WORSHIP SERVICE. This should be

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a service primarily for the church. Christians need spiritual food if they are to grow in Grace and in the knowledge of our Lord. The morning worship service should supply this in an attractive, dignified manner, like a dinner served in any real home, not as something snatched from a lunch-wagon counter. The music, the pulpit appointments, the order of service, the great anthems, the organ music, antiphonal choirs, young and old, the prayers, the Scripture readings, the sermon, all should unite to give rich, nourishing, life giving milk and meat of the Gospel to the children of the Father as they assemble in His House.

3. THE EPWORTH LEAGUE. There should be a Junior Epworth League to encourage our children, (and parents) to attend the evening services of the church. There should be an Intermediate League to continue the work begun in the Junior, and to give the boys and girls (now becoming conscious of each other in a new way) some mutual interest in the church, rather than leaving them to find opportunities for meeting on the streets, in the movie shows, or in even less desirable places.

There should be a Senior Epworth League to carry on the work already begun among high school and college students thru that perilous period of adolescence, and to assist these young people to hold fast to the truth as it is in Christ, and thus to find themselves for Time and Eternity.

And there should be a Young People's Discussion Group where older young people could meet to exchange ideas, air views, ask questions, discuss problems, such as home making, civic duties, religion, recreation, diversion--all in the



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light of the church, even Christ.

4. THE EVENING WORSHIP SERVICE. The Christian needs spiritual exercise as well as spiritual food, so opportunity must be given to use the gifts of God, lest we die of inactivity and over-blessing. So the evening service should be intensely evangelistic; a prayer band should meet at least one hour before this service to pray for any who may have requested prayer, for the choirs, the preacher, the people and for the spiritual success of the service. We should use the radio and any other right means to obtain requests for prayer, and each such request should be followed up by a call by some worker of the church each week. The whole of the evening service should be directed toward one end, namely the salvation of souls. No church of the Living Christ has any other reason for existence.

5. THE MID-WEEK SERVICE. This service should be for Bible study, taking specific courses with definite objectives of spiritual achievement; for prayer; for praise; and for counsel concerning the work of the church.

6. THE CHOIRS AND MUSIC. There should be a children's choir, with particular attention given to teaching our children the great hymns of the church, and training them in the service of worship. There should be a young people's choir, trained for chorus work and taught more of the hymns and the anthems of the church as well as schooled in the services of worship.

There should be a great senior choir, absorbing the young people as they come to maturity of voice and furnishing the musical foundations for sermons and appeals from the pulpit, giving oratorios, concerts, and recitals through the



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year. All of these choirs should be used in the worship services of the church, at times together, or antiphonally, or separately.

7. BIBLE INSTITUTE. A Bible Institute can be made a very useful part of the program of the church, and a down-town church should arrange and use such study for the members and the public as well.

8. EMPLOYMENT OFFICE. There should be a free employment office in the church where the unemployed could register and where our people needing help in the home or business could call and find reliable, dependable, worthy men and women for these places.

9. EVANGELISM. There should be an unbroken program of evangelism throughout the entire year, but at least two special evangelistic campaigns with great, outstanding evangelists, or evangelistic preachers or workers should be held each year, and on such a scale as to challenge the mind and heart of the entire city.

10. RECREATIONAL AND SOCIAL LIFE. Young people and children of a city such as ours need some place where social and recreational activities can be enjoyed. The church must furnish this under Christian leadership and supervision, the specific details of such a program depending upon the type of community to be served, but surely we would need a gymnasium or some such place where Boy Scout and Girl Scout troops could meet and work, and where other activities could be carried on.

On April 15, 1940, the Quarterly Conference on "The Methodist Temple" in called session, adopted the following resolutions:

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WHEREAS, the congregation of the Methodist Temple, (formerly known as the Union M.E. Church, South) located at Sixth and Broadway, Louisville, Kentucky, has, during a period of some years, been experiencing a gradual diminution in the size of its membership and likewise in its financial income; and

WHEREAS, the building now occupied by the said congregation as its present home, (being a structure of some seventy years standing) has been deteriorating at an increasing rate in the past several years, and is now in need of such extensive rehabilitation that the financial cost of the same is far beyond the ability of the congregation to meet; and

WHEREAS, the loss in membership may be expected to continue--there being little or no possibility of attracting and holding any considerable number of new members who would be able to bring an adequate addition in financial strength--this due to the uninviting and forbidding aspect of the church building and also to our depleted resources, and,

WHEREAS, the said congregation, buffeted and dismayed by all the various handicaps that come so frequently and inevitably to most all down town churches, now faces a situation wherein it seems impossible and unwise to try to continue at the present location: and,

WHEREAS, it appears to be highly impracticable to seek to establish the congregation in a new location since funds for a new home are not now available, and, in all probability, will not be available until the sale or advantageous lease of the present property--and since it is unknown and uncertain as to when such sale or lease may

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be had; and,

WHEREAS, the special committee appointed by this Quarterly Conference has given diligent, prayerful and sympathetic study to the proposal for a possible merger between our congregation and that of some other one of our down-town Methodist churches, and has made report and recommendation that such a merger is desirable and appropriate with the congregation of the Trinity Methodist Church located at Third and Guthrie Streets; and,

WHEREAS, the investigation and report made by this special committee indicate that the said recommended merger with the Trinity Methodist Church can be most reasonably expected to conserve, in the best manner, the fine associations, evangelistic spirit, and purposes inherent in the Temple's people and history--it further appearing that the program of work hitherto attempted by both these churches has been quite similar, and that the general character, station in life, and purpose of the peoples of the two congregations are so much the same as to warrant the belief that the Temple people would soon feel quite at home and be happy at work and worship with the Trinity people; and,

WHEREAS, the program of work outlined for the new merged church by the representatives of the two present churches in joint session assembled is a strongly challenging one, and has very greatly appealed to the members of our special committee as being one that will highly recommend itself to all our Temple people; and,

WHEREAS, the present building occupied by the Trinity congregation is, or soon will be (since extensive improvements are to be concluded

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this summer) in a splendid state of repair and preservation and appears to be quite adequate to house advantageously and conveniently the merged congregation of the present two churches; and,

WHEREAS, FURTHER, since there has been consummated the momentous merger of the two great Methodist denominations of which these two Louisville churches have, thru all their history, been respective parts (the Trinity Church having been identified with the former Methodist Episcopal Church, and the Temple with the former Methodist Episcopal Church, South) it is obvious that a union between these two portions of these two former great churches will greatly help to further the spirit of union between the two in this community--all such evidences of united work and good will being gladly welcomed as fostering and promoting the actual union of the former two great communions; NOW THEREFORE

BE IT RESOLVED by the Quarterly Conference of the Methodist Temple in special session duly called for and assembled on this fifteenth day of April, 1940, that we respectfully make petition to our Bishop, the Rev. U. V. W. Darlington, the Bishop of the Methodist Church in charge of the Louisville Annual Conference, and to which said Annual Conference and said Bishop this Quarterly Conference and church is subordinate, requesting him to merge the congregation of the Methodist Temple and all its assets with the congregation of Trinity Methodist Church, the new merged congregation to be called "Trinity-Methodist Temple," and to be located in the present home of Trinity Church at Third and Guthrie Streets, in the city of Louisville,



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Kentucky, and that it be further requested that this merger be made effective about the middle of the month of July next, or sooner, and,

BE IT FURTHER RESOLVED that, after being duly entered in the minutes of this Quarterly Conference, as adopted, three copies of these resolutions be forwarded to the Rev. Dr. Roy H. Short, our District Superintendent, he in turn, to forward one copy to the officials of Trinity Methodist Church, and one copy to Bishop U. V. W. Darlington, and to retain one copy for his files; and further that these resolutions as adopted, be printed in our weekly Bulletin, "Temple Tydings."

ABOVE RESOLUTIONS DULY ADOPTED THIS 15TH DAY OF APRIL, 1940.

Attest: Elbert B. Stone

Quarterly Conference Secretary.

APPROVED: R. L. Sleamaker, Pastor

APPROVED: Roy H. Short, District Superintendent.

(Note--my signature above is an approval of the accuracy of the record, not of the resolution in the full form in which adopted,

Roy H. Short.)

At a called meeting of the Trinity Quarterly Conference on April 17, 1940, the following resolution was adopted, and copies ordered sent to the Resident Bishop, U. V. W. Darlington, LL.D., D.D., to the District Superintendent, Dr. Roy H. Short, D.D., and to the Secretary of the Quarterly Conference of the Temple Methodist Church:

Be it hereby known that after several weeks of negotiations during which time have been held conferences between committees representing



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the Methodist Temple, and Trinity Methodist Church, and frequent councils have been held within the bodies of these congregations, all with one idea in mind, viz., the merger of the congregations of these two churches, we find the following to be true:

There is a growing sense of a oneness of spirit and purpose and a warm Christian fellowship among us with each instance of our meeting.

We are fully persuaded that we have more in common than our down-town locations, and than our name "Methodists." We are in heart and aim "one people," and we rejoice because of the cordially expressed desire of the part of the Quarterly Conference of the Temple Methodist Church, for an early merger of these congregations.

And, since we feel that this whole matter is of God, and that the District Superintendent, the pastors, the committees, and the Quarterly Conferences have been guided by the Holy Spirit, we therefore humbly and earnestly request the Resident Bishop of the Louisville area of the Methodist Church, the Rev. U. V. W. Darlington to effect such a merger of these congregations as speedily as he deems advisable (if possible let this be sometime within this Conference year) holding always as the chief objective of such merger to be the glory of God and the greatest service to our Lord Jesus Christ.

We respectfully suggest that the merged church or charge be called, "Trinity-Temple Methodist Church."

Roy H. Short, District Superintendent  
Horace A. Sprague, Pastor  
Dorothy O'Dell, Secretary.

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At a meeting of the Official Board held Sunday morning, September 1, 1940, it was mentioned that the pastor's salary was considerably in arrears, as all collections from the "Advance Fund" had been applied to repairs on the church. Colven Hill asked if it would be possible for this Board to ratify the action of the Finance Committee taken last night, (Saturday August 31st.) in which it was recommended that the Finance Committee rescind its action of April 18, 1940, in which they were limiting all payments on "Advance Funds" to payments on repairs. At a meeting of the Fourth Quarterly Conference held on September 11, 1940, Dr. Sprague stated that the nominating committee made this request, that instead of the usual report of the nominating committee, the present officers of the board and committees beheld over until their successors were elected, stating there would be a report later from a joint nominating committee appointed by the pastors of the two churches, who would work with the pastors of the churches. He offered this as a motion, which was seconded by H. H. Wilson, and carried.

Dr. Short asked for nominations for a member of the City Missionary Society, stating there should be a member from each Quarterly Conference, and this was not taken care of in the preceding motion as there was no member from our church at present. Mr. Cassity nominated Mr. Carson, who was unanimously elected.

The following committees were appointed: nominations, M. G. Carson, Mrs. A. W. Hickerson, and K. E. Rothrock; property adjustments, personnel, etc., E. L. McMillan, C. W. Stoll, and C. B. Hill. The nominating committee was to be a

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part of a joint committee of the merged churches.

Dr. Short announced that the Bishop had stated the conditions under which he could approve the merger, and the Temple Quarterly Conference adopted a resolution which met those conditions; that it was now in the hands of the Bishop and would probably be consummated very shortly.

Dr. Sprague then gave a farewell message thanking the board for their co-operation during his ministry and emphasizing his wish that the board co-operate fully with the new pastor.

An informal meeting of the Official Board from Trinity Church and the Official Board from the Temple, was held at Trinity Church Monday September 16, 1940, with Dr. Roy H. Short, presiding. Dr. Short introduced each member to the group, and then gave a short talk on the progress being made in merging the two churches. Nominating committees had been appointed from each church group, but Dr. Short discussed the question of the proportion from each church which should be on the various committees and the Board of Stewards. Mr. Nordeman moved that "as long as Trinity was anxious to get workers from the Temple interested in our church for the purpose of doing a tremendous piece of work here in the city of Louisville, our board be willing to share the Official Board and committees on a 50 per cent basis, but that the nominating committees be allowed to make any arrangements different from that that they deemed best." Motion seconded by Mr. Skaggs, and passed.

It was moved by Mr. Nordeman, duly seconded and passed, that the nominating committee maintain a maximum of 35 for the Board of Stewards.

Dr. Short stated that at the Trinity Quarterly

## TRINITY CHURCH

Conference Mr. Carson had been elected District Steward; and in reply to his question, everybody agreed that Mr. Carson should represent the merged churches in the District Steward's meeting this time.

Regarding the Board of Christian Education, Dr. Short stated that it is composed of the pastor, the Sunday School Superintendent, the three Division Superintendents, a woman elected by the Woman's Society, a young person elected by the young people, and a person elected by the Board of Stewards. This is the minimum. We can have some members at large.

Dr. Short thought it would be well for him to have a few people appointed from each group with whom he could discuss certain matters which could not very well be worked out with as large a group as the present one. Upon motion by K. E. Rothrock, duly seconded, the Pastoral Relations Committee, composed of C. F. Shaw, E. L. McMillan, with George Stoll substituting for W. C. Hatfield, who was ill, was made such a committee to work with Dr. Short. Upon request of Dr. Short, Rev. Sleamaker appointed a committee from the Temple group, composed of John M. Scott, Gilbert Johnson, and F. S. Pleiss, Jr.

The Annual Conference met September 25-29, 1940, at Madisonville, Kentucky, with Bishop U. V. W. Darlington, presiding. The appointments were duly read, as follows: "Trinity-Temple Methodist Church, Louisville, C. E. Vogel."

## CHAPTER TWELVE

### THE BUILDING FUND

By

DOROTHY O'DELL

During the ministry of Dr. Fort a fire on April 15, 1928, caused considerable damage to the Sanctuary. Dr. William B. Wedderspoon of Chicago was preaching when the fire broke out. The task of repairing the damage done by the fire revived Dr. Fort's dream of a bigger and better Trinity. A building committee was appointed to raise funds to make the necessary improvements and to start a building fund.

Considerable money was raised by the committee and after quite a bit of controversy the fund is still intact. Since the unification of Trinity and Temple Churches, it may become necessary to add more room to accomodate the work. If this becomes true, a good nucleus is already on hand for the one for which it was contributed.

The original committee placed in charge of raising the fund consisted of the following persons:

Miss Dorothy O'Dell, Chairman  
Miss Marian A. Young, Secretary  
Pleas Warder, Treasurer

Miss Marian Dayton	Dr I. E. Harris
Mrs. H. K. Moore	Colven B. Hill
Miss Lois Nordeman	Ernest Paris

The record of many of the activities of the



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committee are not included in the official records of the church, but the following bits from the correspondence and records of the committee made available to the author prove that a considerable amount of work was done.

"May 8th, 1928.

To the members and friends of  
Trinity Methodist Episcopal Church:

At a called meeting of the Quarterly Conference of Trinity Methodist Episcopal Church, held Wednesday evening, May 2nd, a report was read by a committee of the Trustees, recommending certain alterations in and additions to the Church building to more adequately provide for our growing needs. After discussion, the report was received, and by vote of the Quarterly Conference, the recommendations contained therein were tentatively adopted.

Following this action, the Chairman was authorized by vote of the Quarterly Conference to appoint two committees; first, a committee to confer with architects for the purpose of getting definite plans and estimates for the enlargement program; and second, a committee consisting entirely of the younger members of the church to solicit the funds necessary to finance the work to be undertaken.

As this last named committee, we recognize the tremendous responsibility placed upon us, and deeply appreciate the confidence placed in us. We believe the money can be raised. It is God's work, and we have faith in Him to open the way for further expansion of His kingdom here at Trinity.

If we are to obtain this great objective, however, it means that every member and friend

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of Trinity must express their loyalty to Jesus Christ and His Church by a real spirit of sacrificial giving. We believe the people are overwhelmingly in accord with some plan to enlarge our sphere of effectiveness in this church-forsaken community. We believe many of our people will not require solicitation for their gifts, but will be anxious to seek an opportunity to express their love and devotion to the Master by the placing of their worldly goods upon the altar of His service. We invite your prayerful consideration of this great advance in our work, and solicit your earnest co-operation in the carrying out of our trust.

Let's go forward in the name of the Master, having implicit faith in Him to bless our efforts to carry on at Trinity in His name.

Sincerely,

TRINITY M.E. BUILDING FUND COMMITTEE,  
by Marian A. Young, Secretary."

Extract of minutes of adjourned session of the Quarterly Conference of Trinity M.E. Church, May 23, 1928:

"Report from the Building Fund Committee is made by Miss Dorothy O'Dell, chairman. The committee reports that it has organized and is getting the ground work done for the campaign. The Committee recommends to the Quarterly Conference that the Treasurer of the Committee, Mr. Pleas Warder, be elected permanent Treasurer of the Building Fund, also that a formal vote be taken that the funds being raised shall not be used for any other purpose, but that such funds be allowed to accumulate to apply on the construction of the church, at whatever time the funds are available for such work. By motion

## TRINITY CHURCH

made by R. H. Spurrier, seconded by M. G. Carson, the recommendations of the Building Fund Committee, as above, are adopted."

"October 16, 1928.

Dear friend of Trinity:

We desire to thank you for your contribution to Trinity M.E. Building Fund.

While we have not yet received a sufficient amount of cash or subscriptions, we are praying and believing that the time is near when we shall see our desires fulfilled for a bigger, better Trinity.

In the meantime, all money received has been deposited in the First National Bank to remain until augmented by enough more to enable us to begin the actual extension work.

If you made a cash contribution, you may be assured of its safety and eventual use for the purpose for which it was contributed; if you arranged for future payments, they may be made now or at any future time, without statements. Make your checks payable to Trinity M.E. Building Fund, P. G. Warder, Treasurer, and mail same to Mr. Warder, 618 Harrison Avenue.

Trusting that we may have your prayers and co-operation in this business of Kingdom building, we are,

Sincerely yours,  
TRINITY M.E. BUILDING FUND COMMITTEE,  
Dorothy O'Dell, Chairman."

Shortly after this, Mr. Warder resigned as treasurer of the committee, and Dr. I. E. Harris was elected to take his place. This committee, as originally elected by the Quarterly Conference, still stands today with the exception noted above.

## TRINITY CHURCH

"April 10, 1929.

The Building Fund Committee of Trinity Methodist Episcopal Church, after mature deliberation, desires to bring to the Committee on Plans, the following recommendations:

Inasmuch as we believe it to be the opinion of the majority of Trinity's membership that we should not add an extension to the church which would necessitate placing an obligation upon the church property, and that we believe it to be for the best interests of the church to do nothing which would cause a spirit of dissatisfaction and unrest among the membership;

We recommend that we lay our plans for an extension which will care for our needs at present, and probably for the next five years, at a cost of from \$15,000.00 to \$20,000.00.

We believe that the co-operation of the entire membership can be secured for an extension of this kind, and that cash for the entire amount can be raised before the contract is let.

If this recommendation is adopted, we pledge our heartiest co-operation toward raising the required amount.

Respectfully submitted,  
BUILDING FUND COMMITTEE, TRINITY M.E. CHURCH,  
Marian Young, Sec.      Dorothy O'Dell, Chairman"  
"May 13, 1930.

Rev. E. C. Waring, D.D.,  
Methodist Book Concern,  
Cincinnati, Ohio.

Dear sir:

Enclosed you will find a letter for the chairman of the Judiciary Committee, Mr. H. L. Jacobs. As I do not have his address, I am asking you to address the enclosed letter and



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mail to him.

Thanking you for your kindness I am,

Most sincerely yours,

Marian A. Young."

"May 13, 1930.

Mr. H. L. Jacobs

Following a fire occurring April 15, 1928, damaging Trinity M.E. Church building, a campaign to raise funds to enlarge the building was launched. The entire membership was not canvassed, but about \$10,000.00 was raised in pledges to be paid over a period of five years. A portion of those pledges have been partially paid and a few have been paid in full. To date, \$775.46 has been paid in.

On May 23, 1928, the Quarterly Conference voted that this fund should and could be used for no other purpose than a building fund. Enclosed you will find a copy of the minutes of Quarterly Conference indicating such action.

Due to unavoidable circumstances and difficulties encountered, no addition to the church has been erected. However, the committee is still active and the five year period has not expired. The funds so far collected are still in the hands of the Treasurer of the Building Fund Committee, who has deposited them in a savings account in one of the local banks.

At the present time Trinity Church is facing very severe financial difficulties for current expenses. In view of this fact a few subscribers who have paid money into the building fund have asked if it is possible to divert the building fund and apply it on the present deficit.

At the meeting of the Second Quarterly Conference, May 5, 1930, a motion to divert this



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money from the building fund and apply it on current expenses, was considered. At the request of the Building Fund Committee, action was deferred until proper investigation could be made as to what legal action the Quarterly Conference had authority to take.

The committee feels that this fund should not be used for any purpose except for that for which it was originally pledged. We feel that to do so would be a violation of the trust and confidence placed in us by the subscribers. Enclosed find copy of pledge.

Will you please inform us:

First: Has the Quarterly Conference power to set aside its former action as of May 23, 1928, making this exclusively a building fund? See copy of extracts of minutes enclosed.

Second: Does the Quarterly Conference have the power to divert this money from the purpose it was pledged and paid, and use it for other purposes?

Third: Under what conditions, if any, should this money be returned to the donors, and what body can properly give such authority?

Please understand that the church has not abandoned the idea of a building program but is merely waiting a more opportune time.

Will you please inform us promptly in regard to the above questions as a called meeting of the Quarterly Conference will be held in the near future.

Thanking you for your careful consideration which you will give to the matter, we beg to remain,

Sincerely yours,

Marian A. Young, Sec'y."

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It is recalled by members of the committee, that the greater part of one night was consumed at the home of Lois Nordeman, for the purpose of drafting the letter. It is also recalled that after the arduous amount of labor put into the effort, Mr. Jacobs did not see fit to reply to the letter.

As time elapsed, efforts were made to divert the fund for various purposes, such as deficits, repairs, etc., but always a part of the committee, at least, held to their belief that the fund was, and still is, a fund sacred to the purpose for which it was solicited and secured. At this writing it is still intact where some day, by the Grace of God, it may still be used for the realization of the dream of a man who has since gone to his reward.

"May 11, 1937.

Dear friend:

Realizing that considerable time has elapsed since contributions were secured for the "Trinity M.E. Building Fund," we felt that we should assure those having an interest in it, that this fund is safely deposited and accumulating interest in one of the city's most dependable banks.

As we explained to you, this money was raised for enlarging our church building, in order that we might be of increased service to down-town Louisville. We do not believe that our purpose has failed, and with organic union probable in 1940, it is quite likely that our dream may be fulfilled at that time.

We have interviewed the largest contributors to this fund, and they have expressed themselves as perfectly satisfied to let this fund remain and accumulate interest as it is at present.

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We trust that you too, may be satisfied with this arrangement, and willing to let it rest as at present, for we dislike very much to even consider having to break into the interest at this time. However, if you are not satisfied, it might be possible to secure a vote of the Board to return the amount you contributed.

If we do not hear from you, we shall take it for granted that you agree with the others, that the fund shall remain intact for a reasonable period of time. At the end of this time, it shall be disbursed as originally planned, or according to your wishes.

Very sincerely yours,

Dorothy O'Dell, Chairman

Trinity M.E. Building Fund Committee."

The matter came before the Official Board of the church again at a meeting on May 12, 1937, and the following is a part of the minutes of that meeting:

"Moved by George Stoll, seconded by C. E. Beeman, that it is the ruling of the Official Board that any donor to the Building Fund requesting a return of the money paid is hereby entitled to the return of the money paid with whatever amount of interest that may have accrued on amount so paid. Motion carried."

The reply to this action is found in a letter:

"June 9, 1937.

To the Official Board of  
Trinity Methodist Episcopal Church,  
Louisville, Ky.

Greetings:

In accordance with the wishes of a member of this body, the undersigned persons contacted a number of the contributors to the Trinity M.E.

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Building Fund, during the week of May 4th, 1937, for the purpose of ascertaining whether they were agreeable to leaving the said fund in the bank 'as is,' for a reasonable period of time, explaining to them that if they wished it returned to them at this time, we believed it could be so arranged by a vote of this Board. Without exception, the persons interviewed were agreeable, and in some instances insistent, that the fund remain to accumulate interest.

Under date of May 11, 1937, a letter was addressed to those whom we were unable to see personally...

As a matter of information, we wish to state that to date, we have not received a single reply, and since nearly four weeks have elapsed, we respectfully request that this report be made a part of this meeting.

(Signed) Dorothy O'Dell, Chairman  
Lois Nordeman."

## CHAPTER THIRTEEN

### TRINITY UNIT WESLEYAN SERVICE GUILD

By

DOROTHY O'DELL

In December, 1927, Trinity Unit, Wesleyan Service Guild, became a reality, growing out of the Standard Bearer Society, which had become the Betow Missionary Society. Miss Helen Wright, president of the former society, continued in office until the close of the Guild year, May, 1928, at which time Miss Marian Young became president. She, however, presented her resignation at the next meeting, and in July, Miss Mary E. White was elected president, serving two terms in that capacity.

In May, 1930, the author of this chapter was duly elected president, serving continuously thereafter for a period of ten years, or until unification and the merger of Trinity and the Temple was completed.

During the first full year of Trinity Unit's existence as such, the following served as officers:

President	Miss Mary E. White
Vice President	Miss Margaret Carson
Rec. Secretary	Miss Edna Perry
Treasurer	Miss Betty Stone
Cor. Secretary	Miss Grace Fort

During the first year of the writer's incumbency the following served:

President	Miss Dorothy O'Dell
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Vice President	Miss Margaret Carson
Rec. Secretary	Miss Edna Perry
Treasurer	Miss Betty Stone
Cor. Secretary	Miss Grace Fort

So it was through the years, that very little change was made in the officuary of the Unit. It is recorded that Miss Edna Perry served as Recording Secretary for five terms; Miss Betty Stone, as Treasurer, for ten years; Miss Margaret Carson as Vice President, for five years, and Miss Lois Nordeman, as Corresponding Secretary for eight years.

Since the purpose of a missionary organization is largely that of raising funds for the promotion of enterprises allotted to them, it is fitting that some mention be made of that phase of the work.

Since the Wesleyan Service Guild is an organization for business and professional women, our Unit did not seek to enlist as members those who came outside of this classification. For that reason the Guild never boasted a large membership. While new members came into our group each year, their coming only served to offset the loss of those who moved away during the previous year.

Knowing by the experience gained by three years of service as president of the former societies, and having a firm conviction on matters of church financing, and being assured of the whole-hearted sympathy and co-operation of the group, the president emphasized tithing as the ideal method of financing Trinity Unit. That the suggested method proved highly successful is disclosed by the following interesting figures:

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Year	Members	Tithers	Giving
1931 . . .	17 . . . . .	15 . . . . .	\$348.50
1932 . . .	15 . . . . .	15 . . . . .	310.50
1933 . . .	18 . . . . .	18 . . . . .	230.00
1934 . . .	17 . . . . .	17 . . . . .	228.33
1935 . . .	16 . . . . .	15 . . . . .	261.06
1936 . . .	18 . . . . .	15 . . . . .	230.36
1937 . . .	24 . . . . .	18 . . . . .	290.50
1938 . . .	29 . . . . .	21 . . . . .	323.62
1939 . . .	31 . . . . .	20 . . . . .	309.50
1940 . . .	31 . . . . .	21 . . . . .	<u>329.50</u>
Total for ten years . . .			\$2,861.87

Thus, through the years of financial depression, when one after another faced reduction in salary, and some were entirely without employment, Trinity Unit held her financial record, without once falling below the amounts pledged and without one penny being produced in any way whatsoever other than by actual giving--paying from that which God had provided! No credit is due or claimed by officers or members. Their gifts were offered wholly and gladly to Him, who said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith...if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it." Mal. 3:10.

\*            \*            \*            \*            \*

"As I look back the old remembered ways,  
Some hours shine out, like silver in the sun."

The writer recalls the visits to our Unit of two lovely ladies; Mrs. Merle N. English, Evans-

## TRINITY CHURCH

ton, Illinois, chairman of the National Guild Central Committee, and Miss Mabel Ruth Nowlin, missionary to the Methodist Mission, Chengtu, West China, then on furlough to continue her studies at Columbia University.

Miss Nowlin visited our Unit in the fall of 1936, and was the house-guest of the president and Miss Mary E. White. A dinner was given in her honor at the Clay Cafeteria, after which the group assembled at the church to enjoy her message. The following day, a sight-seeing trip was arranged for her through the autumn hills of old Kentucky, including a visit to the Gold Depository at Fort Knox. She remained in Louisville until Sunday, occupying Trinity's pulpit at the morning hour.

Intellectual, gracious, a consecrated Christian, Mabel Ruth Nowlin is an inspiration to the Wesleyan Service Guild--a worthy representative of those who, unable to "go," find satisfaction in sending the Gospel message to the lands beyond the sea.

Mrs. Merle N. English paid her highly enjoyable visit to our Unit in the fall of 1934, and was entertained in the home of Misses Edna Perry and Margaret Carson. A dinner was arranged in her honor at the Cumberland Apartments Tea Room, and the first president, now Mrs. H. K. Moore, was a special guest. Later, Mrs. English spoke to the group in the church parlor.

Deeply consecrated, and well informed on all matters of importance to the Wesleyan Service Guild, her message and her charming personality, like those of Mabel Ruth Nowlin, still linger in our memories, "like silver in the sun."

But time marches on! The shadows lengthened!

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Trinity Unit grew ever dearer to those who were a part of it. Never was there a shadow of dissention, or lack of harmony invading its ranks during the years. Organized during the pastorate of Dr. Fort, continuing through those of Drs. Overley and Sprague, only the most harmonious relationships have existed.

Officers and members have graciously served, and loyally co-operated; members of the former W.F.M.S. and W.H.M.S. have never failed in any emergency. For these, and for the foresightedness of Mrs. W. C. Hatfield, who captured the vision and brought it back to Trinity, and who was largely instrumental in the Unit's organization, the writer acknowledges grateful appreciation. The associations and fellowships established shall live in the heart of the writer with a sense of deep gratitude for the privilege of serving.

As members of the Wesleyan Service Guild, a great heritage is ours under Methodism; greater opportunities are ours, under United Methodism! May the years ahead be filled with growth, goodness and glory!

As a matter of interest to those who may read this chapter, the following items were gleaned from our well-kept records:

"November, 1929--Mary E. White, went as delegate to the Golden Jubilee, W.F.M.S. at Culumbus, Ohio."

"November, 1930--Dorothy O'Dell, Lois Nordeman, Irene Marret and Margaret Carson attended the meeting of the W.F.M.S. at Cincinnati."

"May, 1934--Dorothy O'Dell, Lois Nordeman, Irene Marret, Mary White, Margaret Carson, and Ruth Koop attended the Motorcade meeting at Maysville."

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"June, 1935--Two playlets were given by the W.S.G., between supper and Prayer meeting, 'Kimono,' and 'The Purple Iris,' in connection with a display of Japanese Prints. The free-will offering amounted to \$4.12; was given to the Church for repairs on the Cross."

"October, 1936--Mrs. Sprague, Mary White, Lois Nordeman and Dorothy O'Dell, attended the W.F.M.S. meeting at Muncie, Indiana."

"October, 1937--A motion was adopted that we give the trunk of clothing, sent our Unit by a Unit in an Italian Methodist Church in Boston, for flood sufferers, to the Social Service Committee, for distribution."

"September, 1937--Since Marian Young was leaving in the near future to attend Columbia University, a handkerchief shower was given her by the Unit. The gifts were presented in a lovely manner by Emma Jane Satterly."

"November, 1937--Mrs. Sprague, Mary White and Ruth Wilson attended a meeting of the W.H.M.S. at Pikeville."

"March 3, 1938--At the annual dinner given at the Church, our Unit presented the first \$7.00 of the \$70.00 needed to make Dr. Betow a 70th Anniversary member."

"August, 1939--The Unit enjoyed a chicken supper at the home of Bessie Lawrence near Watson, Indiana."

"January, 1940--The Unit presented gifts to Mrs. C. A. Wilson and Ruth who were soon leaving, Mrs. Wilson to live in Decatur, Illinois, and Ruth to accept a Government position in Outwood, Kentucky."



## CHAPTER FOURTEEN

### TRINITY METHODIST EPISCOPAL CHURCH SUNDAY SCHOOL

By

M. G. CARSON

MR. F. S. Coon, now of Ann Arbor, Michigan, contributed the chapter on the Sunday School in the book AFTER THIRTY-FIVE YEARS. Near the end he raised the question, "What will the future be?"

After forty years the Sunday School of Trinity Church goes forward and will continue to do so as long as it has Jesus Christ, our Savior, as its leader. Our Sunday School believes in missions as it has throughout the years. That is the justification for its existence. There will always be a place for a person or an organization that believes in, thinks of, and contributes to others.

One of the outstanding classes in the Sunday School is the class for men known as the "Effie Sheridan Bible Class." Mr. C. B. Nordeman became the teacher in about 1900. Mrs. Effie Sheridan, the wife of the pastor, Rev. Dr. Wilber F. Sheridan, was the first teacher and from her the class got its name. The class originally reached the students of the Medical and Dental Schools, now the University of Louisville. A wonderful opportunity was afforded the church through this Bible School class to plant the seeds of Christianity in the hearts and lives of those who were preparing themselves to relieve the suffering of humanity. The Effie Sheridan

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Bible Class holds the distinction of being a pioneer in this field.

The Men's Brotherhood Class, originally the Effie Sheridan Bible Class which subsequently became the Human Interest Bible Class, was taught for twenty-two years by Professor W. C. Hatfield. He was compelled to relinquish his position as teacher in 1940 due to ill health. He was a good and faithful teacher, and his resignation was regretted by all the members of the class. Professor Hatfield came to Trinity in 1911 and for two or three years taught the Teacher Training Class.

The records indicate that the largest attendance at the Men's Brotherhood Class was on June 21, 1908, when 153 men were present. Mr. R. H. Lindsey was president at the time. He gave much of his time to the class and was its president for several years. The work prospered under his leadership, and only a few years ago he went to his reward.

One of the outstanding social events of the Men's Brotherhood Class, under the leadership of president Lindsey, was the annual banquet on George Washington's Birthday. All the men of the church and their friends were invited. Good speakers were secured for these occasions such as a Bishop, an ex-governor, or some other outstanding man. This annual event later developed into a "Father and Son Banquet." Mr. S. W. Greaves who came to Trinity in 1907 was the instigator of this idea. His persistency resulted in successful annual banquets for several years. It was his conviction that no gathering could be more patriotic than a "Father and Son Banquet" on Washington's Birthday Anniversary.

## TRINITY CHURCH

The ladies were not outdone by the men. When the men were moving along nicely, the "Mizpah Class" moved along side by side with them. Its members were the wives or very close friends of members of the Men's Brotherhood Bible Class.

Other classes contributed to the onward march of the Sunday School. There was the "Lydian Class"--a group of business girls, a majority of whom were members of the Trinity Storehouse Tithers League. Then there was the Home Builders Bible Class--a group of young married people, and unmarried men and women near the average age of the class as a whole. Finally, there was the Tri-X Class--a group of boys and girls, some married and some single, but younger than the Home Builders Class.

Next in importance to the Adult Department was the Junior Department of which Mr. P. G. Warder was superintendent, a post that he held for more than eighteen years. He is yet a young man and his interest in Sunday School work is as keen as it ever was. Many a boy and girl who have gone through his department, and who are now grown recall the names of the books of the Bible in their proper order because they were drilled by Mr. Warder. Under his leadership and teaching they learned the Twenty-Third Psalm, the Beatitudes, the Lord's Prayer, the Ten Commandments, and other important passages in the Bible that are essential as guides to life and living.

The Intermediate Department has been under the guidance of Mrs. George Stoll for a number of years. She never grows weary in well doing.

The Young Peoples Department has been in charge of competent persons, but no one has

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served for any great length of time. These young people are called upon to assume leadership in some other department of the school, and as a consequence the Young Peoples Department is always going through a change both in students and in leadership.

In the Primary Department, Mrs. DeBruler did a fine piece of work for many years. After she went to her reward she was succeeded by Mrs. John P. Haswell who was in charge for many years. She was succeeded by Miss Margaret Carson, Miss Mattie Warder, Mrs. Clarence Young, and at present Mrs. George Benner is in charge of the work. All of these faithful leaders did a great work as each took a turn.

The Beginners and the Cradle Roll Departments work very closely together. Leadership in these departments has changed rapidly. Usually those in charge are old enough to have good judgment but young enough to speak the language of children. Seldom have we had workers in this department to be called Home early in life--we might say when just beginning life's work. This was the case of Elizabeth Carson, who departed from this life at the age of 22, some fourteen years ago. This was also true of Emma Helen Haswell Hess. Both loved children and children's work. We do not know why they were taken but some day we'll understand. God is love.

The Home Department usually has had competent leadership, especially in Miss Louise Trueck who would be active today were it not for ill health.

Superintendents and officers of the school have been loyal to their tasks. One of the most enthusiastic Missionary Superintendents we ever



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had was Miss Dell Clanahan, who now resides in her home town, Golconda, Illinois, where she no doubt leads her Sunday School in missions. Secretaries who have rendered efficient service include Mr. Walter Conner, Miss Lillian Davis (now Mrs. J. Rogers Gore), Mr. W. E. Wright, and Miss Margaret Bennett. Mr. P. G. Warder served as treasurer for a number of years along with his work as Superintendent of the Junior Department. He was finally succeeded by Mr. H. H. Wilson.

Perhaps the most outstanding all-round man whose memory lingers in the hearts of all who knew him was Clarence Young. He died in 1922 while yet a young man, but he has never been forgotten. His record has already been given in another chapter of this book, but a story of the Sunday School would not be complete without including the name of Clarence Young.

We have had and have at present one who has done much for those who need spiritual help and at the same time clothes, food and a place in which to live, particularly around Third and Guthrie, or those who knock at the door of the church. Her influence will be felt long after she has taken up her abode in that city where there is no sickness, hunger or distress--Miss Elo Schlitz.

Mr. George Stoll, Superintendent of the Sunday School at the close of this period of history, has been interested in the work for years. He would prefer that some one else assume this responsibility and would gladly step aside if one capable of doing the work in a Christ-like way were available.

Complete records are not available, and this



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brief sketch from memory no doubt omits names and incidents of interest that should be recalled. The next twenty-five years should be more interesting than the last due to the merger of the Trinity Methodist Church and the Temple Methodist Church.

The general superintendents of the Sunday School and the years they served are as follows:

1900.....J. O. Duncan	1909-14..Geo. J. Stoll
1901.....C. B. Nordeman	1915-16..Clarence Young
1902.....C. C. Stoll	1917.....O. J. Morris
1903-4..C. V. Woods	1918-35..M. G. Carson
1905.....S. H. Jones	1936.....P. G. Warder
1906-7..C. C. Stoll	1937-40..Geo. J. Stoll
1908.....Dr. J. H. Peak	

WHAT WILL THE RECORD BE IN 1965,  
THE CENTENNIAL?

## CHAPTER FIFTEEN

### THE WORK OF THE WOMEN

of

### TRINITY

By

MRS. A. W. HICKERSON

#### THE WOMANS FOREIGN MISSIONARY SOCIETY

Looking back over the history of our Womans Home and Foreign Missionary Societies as recorded in AFTER THIRTY-FIVE YEARS we find that our program has continued in very much the same way. The first Tuesday of each month is still the day of our meeting.

Meetings were formerly held in the homes of members, but, after moving into our new church at Third and Guthrie Streets, they were held in the church parlor.

Records have been lost, many of which were claimed by the flood of 1937, when three feet of water stood in our church basement. The Charter List of the W.F.M.S. was lost, but, from the roll recorded in 1900, two charter members are living--Mrs. D. A. Stoll and Mrs. F. S. Coon.

In 1904, Dr. Emma J. Betow went from our church to Sienyu, China, Fukien Province, to Margaret Eliza Nast Hospital as a Medical Missionary. Money and supplies were sent to Dr. Betow from our Society until her retirement in 1931. Our gifts were then transferred to India for Elynor Slayton.

In October, 1914, Trinity Church entertained the Cincinnati Branch Meeting. This was the

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first time the Branch had met south of the Ohio River. Mrs. Clarence Young was General Chairman.

In 1919, the 50th Anniversary of the W.F.M.S. was celebrated in Tremont Church, Boston, Massachusetts, the church in which the W.F.M.S. was organized in 1869. Mrs. Clarence Young, then secretary of the Louisville District, was the delegate to this meeting.

The 60th Anniversary was held in Columbus, Ohio, in Memorial Auditorium, October, 1929. Some of those attending were Mrs. John L. Fort, Mrs. M. G. Carson, Mrs. E. L. McMillan, Mrs. A. W. Hickerson, Misses Irene Merritt and Mary White.

A Blue and Gold Friendship Quilt was given to Dr. Betow at this meeting from our Society. Mrs. George Fisher embroidered the names of the members in each block, and Mrs. C. F. Snyder, then president of the Ladies Aid Society, had the Aid quilt it. Mrs. McMillan made a pillow to match. Mrs. McMillan and Mrs. Hickerson had the great honor of marching in the quilt parade for the missionaries. Homer Rodeheavor led the march song--"Bringing in the Quilts." The year 1929 closed with 118 members, and with contributions to the Conference Treasurer amounting to \$850.

For 15 years we have closed our foreign work with a June Party. A very special and interesting program was given each year. The women of the Society planned and took part in the programs.

Mrs. A. W. Hickerson, the president from 1926 to 1932, and her committee wrote three of the demonstrations. The first one was "From Babyhood to Retirement." The women were given the privilege of naming the second demonstration. Their selection was "What a Mite Might Do,"

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submitted by Mildred McMillan, now Mrs. T. V. Rose. The third one was "The Life of Dr. Betow." The offerings from these parties were used for the Missionary Retirement Fund. These parties were held in the homes of our women.

In April, 1935, we were hosts again to the Cincinnati Branch. This was the mid-year meeting. Mrs. M. G. Carson was chairman, and Mrs. A. W. Hickerson, co-chairman.

The 70th Anniversary of the W.F.M.S. was celebrated in Pasadena, California, October, 1939. Only two of our women had the privilege of attending this meeting. They were Mrs. Alice Lockhart and Mrs. Lillie Beasley, who were visiting in Long Beach.

The following were made 70th Anniversary Members: Mrs. M. G. Carson, by her family; Penny Banner, by her grandmother, Mrs. A. W. Hickerson; Evelyn Ann Rothrock, by her grandmother, Mrs. Clarence Young; Kenneth Wooten, by the Wesleyan Service Guild; Joe Ann Maroney, by the District. These four grandmother's gifts were applied on a 70th Anniversary Membership for Charlotte Brownlee.

### Young Peoples Work

Grace Fort, daughter of a beloved pastor serving for ten years, was secretary of the Standard Bearer Organization. She was a school teacher and was highly qualified for leadership. The money given by these young women helped support Charlotte Brownlee, our only Kentucky Missionary, in Souel, Korea.

### The Junior Work

Little Light Bearers and Kings Heralds were promoted at different times by Mrs. Clarence Young, Mrs. W. G. Butler, and Mrs. Harry Moore.

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Since we do not have all records the following officers from 1900-1932 are mostly from memory:

Miss Florence Palmer	Mrs. Fred Stoll
Mrs. Clarence Young	Mrs. M. G. Carson
Mrs. Soren Thurstenson	Mrs. D. R. Carlton
Mrs. A. W. Hickerson	

## THE WOMANS HOME MISSIONARY SOCIETY

These past 35 years have been busy ones in the W.H.M.S. with numbers of perplexing problems and numbers of gratifying achievements.

The educational programs through our study books--Womans Home Missions and other special literature--have meant much toward carrying on the work, promoting the interests of the organization, and keeping the society informed on all the work in the home field.

Many a missionary's salary has been paid. Aiken Hall, Olive Hill, and other institutions were greatly benefited by the generous offerings.

Numerous Christmas boxes have found their way to Aiken Hall. All down through the years at Christmas time our women have found great joy in being able to send boxes to one or more preachers whose salaries have been inadequate to supply the needs of their families.

At conference time some inadequate salaries were supplemented by the generous hand of one of the members of this society, whose name remains "Anonymous." As the mantle of Elijah fell on Elisha, so the mantle of the sainted Fanny Speed fell upon her, and many have called her blessed.

In November, 1929, Trinity Church was host to the 25th Annual Meeting of the Kentucky Conference of the Womans Home Missionary Society.



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Mrs. W. C. Hatfield was General Chairman. Mrs. W. H. C. Goode, president of the National Society, and Miss Helen Biker, missionary to the Jews in Chicago, were the guest speakers.

In looking back at the records of members of the first year of our organization, we find that three of the original members are still living; Mrs. Alice Douglas, who at 91 years of age remains as active a member as her health will permit; Miss Eva Saunders who lives in Louisville, although not a member of Trinity; and Mrs. W. M. Danner, living in Chicago.

The Annual Spring Luncheon started in May, 1926, with the beginning of the Jubilee program leading to the 50th Anniversary. The first one was a Rainbow Luncheon held in the Y.M.C.A. on account of a fire at Trinity Church. The food was prepared in the kitchen at Trinity, and carried in containers to the Y.M.C.A. by our faithful president, Mrs. W. C. Hatfield and her committee--Mrs. J. P. Haswell, Mrs. F. A. Doryton, Mrs. E. W. Stockade. Mrs. Lenard Woodruff, Conference Secretary of the National Organization, was the guest speaker. The Jubilee offerings for these four years amounted to more than \$800. Each spring the women have looked forward to these luncheons which have been continued through the years. The Golden Jubilee was held in Cincinnati, Taft Memorial Hall, June, 1930. Since this city is so near to us, it was possible for many of our women to attend. Among those attending were Mesdames C. W. Hatfield, F. A. Dayton, Clarence Young, J. P. Haswell, E. L. McMillan, H. L. Fort, and A. W. Hickerson; Misses Margaret Carson, Dorothy O'Dell, Lois Nordeman, Mary White, and Irene Marrett. Our local treas-

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urer reported this Jubilee year as our largest in membership and offerings. The year closed with 70 members and \$750 to conference treasurer.

Let us face the coming years with trust in God, with more earnest devotion to the work to which we have been called, and may many awake to the necessity for winning America for Christ.

### Officers of the W.H.M.S., 1900-1932

Mrs. James Speed . . . . .	1900 to 1902
Mrs. Minnie Dunn . . . . .	1902 to 1904
Mrs. J. H. Dunn . . . . .	1904 to 1910
Mrs. Dunn . . . . .	1910 to 1911
Mrs. J. H. Miller . . . . .	1911 to 1914
Mrs. D. Claud Clark . . . . .	1914 to 1915
Mrs. J. C. Klein . . . . .	1915 to 1916
Mrs. Lillie Cohen . . . . .	-----
Mrs. C. F. Shaw . . . . .	-----
Mrs. W. C. Hatfield . . . . .	-----

### WOMANS FOREIGN AND HOME MISSIONARY SOCIETIES UNITED IN THE WOMANS MISSIONARY SOCIETY

It was voted in 1932 to unite the Womans Foreign and Home Missionary Societies. The new name to be "The Womans Missionary Society."

Mrs. George Stoll was the first president, serving four years.

The program of this society was carried on practically the same, using the literature of both the Foreign and Home Societies. The only noticeable changes were, one set of officers, and finances divided equally between each society.

The Spring Luncheons and June Parties were continued and have grown in interest. We have had the privilege of hearing many outstanding

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speakers.

Mrs. Stoll was succeeded by Mrs. James Skaggs and Mrs. W. C. Hatfield, each serving two years. Mrs. Hatfield was holding office when our union of Methodism took place.

We hope that the next twenty-five years, closing the century of the merged church, Trinity-Temple, may gloriously exceed the work that has been done in the last seventy-five years.

May we go forward, unitedly devoted to the great cause of Kingdom Building, ever realizing:

"Love so amazing, so divine  
Demands our Life, our Soul, our All."



TEMPLE METHODIST EPISCOPAL CHURCH, SOUTH  
Sixth and Broadway





## CHAPTER SIXTEEN

### A SHORT STORY OF THE CONGREGATION COMING FROM "THE TEMPLE"

By

ELBERT B. STONE

In arranging for the publication of this volume the Official Board of Trinity-Temple Methodist Church deemed it proper that a short sketch of the history and activities of the congregation coming to Trinity from the Methodist Temple should be included, and this writer was asked to prepare the account. In doing so, he has, for the last part of the story, drawn heavily from the material appearing in the Twenty-Fifth Anniversary Program observed at the Temple in 1932, the historical data in that program having been written by him.

The congregation at the Methodist Temple could have quite properly been named the First Methodist Church. Its history begins in 1805 with the organization of the first Methodist society in the city of Louisville, and since this congregation alone connects so directly and unbrokenly back to the original society it may well and surely claim this name of "First Church." (And all the more so now, as it merges with the first English-speaking congregation of the Methodist Episcopal Church in this city.)

It will be interesting to note briefly some of the facts of the early history of this "First Church" of Louisville Methodism.

Just who was the first Methodist preacher in

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Louisville appears to be unknown, but Mr. Robert Durrett, a famed student of Kentucky history who lived some fifty years ago, stated that there is "documentary proof that a Williams Kavanaugh was in Louisville in the year 1797, as a Methodist deacon, performing the marriage ceremony." Mr. Durrett tells us also "there was a pioneer church in Louisville, near the old 12th Street fort, which was used by the preachers of all denominations...It is possible that Williams Kavanaugh got possession of this church house about 1803, and, after putting it in order, made use of it. There are historical records which show that the Courts ordered certain notices to be read aloud at Mr. Kavanaugh's preaching place, following divine service." This same Williams Kavanaugh later became a minister in the Episcopal Church, and is known to have labored here in Louisville up to the year 1806. He was the father of our own famed Kentucky Methodist Bishop, H. H. Kavanaugh.

The annals of organized religion in Louisville began with Methodism, the first society being organized in 1805 or 1806, and continuing intact as one congregation for thirty years before the first branches were organized. This "First Methodist Church" of Louisville built its first home in 1812, on the north side of Market, between Seventh and Eighth Streets. This was the second church home built by any church in Louisville, the Roman Catholics having led in the preceding year, 1811. In four short years this first Methodist church building (which measured some thirty-four by thirty-eight feet) came to be inadequate, and a larger house was erected in 1816 on the east side of Fourth Street, between

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Market and Jefferson Streets (on the site now occupied by Sutcliffe's store). Here the congregation continued for some thirty-six years, and enjoyed a notable growth and influence. During the latter years of this period it was called the Fourth Street Methodist Church, to distinguish it from the two or three other Methodist churches which were organized about 1835.

In the beginning, Louisville's first Methodist church was, of course, a circuit appointment, but in 1818 it was made a station, and for many years the congregation was blessed with a gifted array of highly talented pastors, some of whom later became widely known throughout the connection, serving in some of the foremost offices of the denomination.

There are a few dates which ought to be listed here, dates which mark certain outstanding events, and which give opportunity to note some of the more prominent pastors who served the congregation either in its first building, or later in the Fourth Street Church, or still later at Fifth and Walnut, where for fifty-five years the congregation was known as the Walnut Street Methodist Church. This latter home was acquired in 1852, and occupied the corner where the Keith's Theater building now stands. This building was used until 1907, at which time the mother church of Louisville's Methodism, after taking back into her ranks a daughter church, moved once again--this time to the southeast corner of Sixth and Broadway.

Here are the high-point dates, pastors and events, which have been picked out of a long and interesting history of some one hundred and

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thirty-five years---

1805-6-7: Either Asa Shinnor or Joseph Oglesby was the first pastor. These good men rode the Shelby and Salt River Circuit. William Burke followed, and he later became one of the strong leaders of the whole church, and wrought marvelously.

1811-12: Charles Holliday built the first church; later was made a Book Agent, located in Cincinnati.

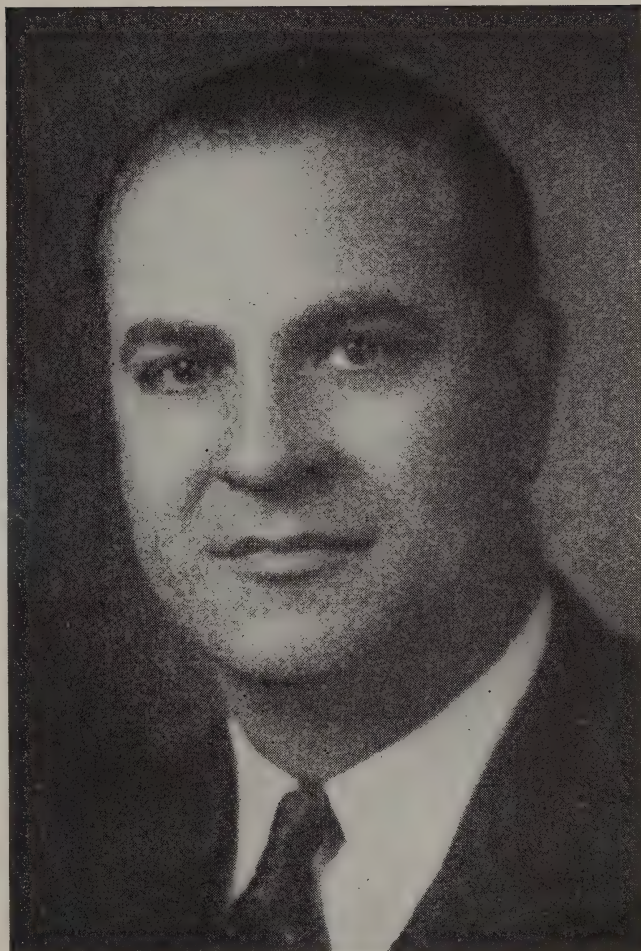
1813-14: The famed Marcus Lindsay, the next pastor, was one of the great leaders of Methodism in the Ohio Valley. In 1816 he was instrumental in the conversion of a dissolute negro, John Stewart by name, who, in the providence of God, became Methodism's first missionary, and whose great work among the Wyandotte Indians led to the formal organization of Methodism's mighty missionary activities.

1815-16: William Adams built the second church, on Fourth Street. The Ohio Annual Conference (this district was then a part of that conference) met in this new church in the fall of 1816, and it is probable that Bishop McKendree dedicated the new building on the Sunday before the conference session. Mr. Adams was again pastor sometime in the twenties.

1818: In this year the church was made a station, and was given the brilliant young Henry B. Bascom as a pastor. Possessed of marvelous preaching ability, his gifted labors and devotion blessed the congregation greatly, and led him into wider fields. He became Bishop in 1850.

1820-21: Barnabas McHenry was pastor; here's a name that looms high in the early ranks of Kentucky Methodism.





THE REV. CARL E. VOGEL

First Pastor

TRINITY-TEMPLE METHODIST CHURCH





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1827-28: Thomas A. Morris was another man who reached a high mark. He was in such demand that he could serve Louisville only one year. He advanced rapidly to the Bishopric, which he reached in 1836. He was the first editor of the Western Christian Advocate, which was published for so long in Cincinnati, beginning in 1832.

1831-33: The church was fortunate to have Edward Stevenson for two years, another gifted man of Methodism who later served most effectively through a long period, first as Book Agent, located in Louisville, and then as Publishing Agent, when the business was opened in Nashville. He was afterward the first General Missionary Secretary of the Church, South.

1835-36: Another man of great promise came to the "First Church"--H. H. Kavanaugh, who once served as Kentucky's State Superintendent of Public Instruction, and who became a Methodist Bishop in 1854. His name is preserved to us of this day in the Kavanaugh Camp Ground near Crestwood. It was about this time that the church began to throw out branches--one group went east to "Upper Station" which later became the Brook Street church, and finally moved over to Broadway near Floyd. Another group went west, being nurtured first at the old corner of Eighth and Market, then erecting a house on Eighth Street. It was this congregation which moved to a new home on Chestnut Street in 1864, taking the name of that street, and which returned to the mother church in 1907.

1845: In this historic year the old Fourth Street Methodist Church was the place of meeting of the delegates from all the southern section of the church who came together in response to

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the action of the General Conference of 1844, which adopted a plan for the division of the whole church into two major parts. The same troubles which later split the nation into civil war had split the great Methodist Church some twenty years sooner. At this meeting of the southern delegates here in Louisville, arrangements were made for the formal setting up of the Methodist Episcopal Church, South. And because of this, Louisville's "First Methodist Church" has sometimes been called "the Mother Church of Southern Methodism."

SOME STRIKING MID-CENTURY EVENTS: In 1847-49 the old Fourth Street Methodist Church had for its pastor the learned and polished Edmund W. Sehon. Since it was through him that the "First Church" had its first connection with the historic northeast corner of Third and Guthrie Streets, we beg leave to pause a bit and relate some very interesting happenings of some ninety years ago.

Mr. Sehon, belonging to one of the best families of Virginia, was of fine personal appearance. His mind was highly cultivated, and his manners polished. He was greatly distinguished for his eloquence, his burning zeal, his fervent piety, and his devotion to the cause of Christ. For several years he had been prominent throughout the whole church, being assigned to connectional service as well as serving in the pastorate. (He was a pastor in Cincinnati for six years.)

It was the law of the church at that time for pastors to stay only two years on a charge at one time. During his two years at Fourth Street Church, Mr. Sehon made such a wonderful

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impression that quite a number in the congregation were so loath to have to lose his ministry that they determined to move away and form a new church, insisting that Mr. Sehon be given to them as pastor. This group moved over to Third and Guthrie and organized in 1849 with Mr. Sehon as their first assigned pastor. The building they erected there was known for some time as "Sehon's Chapel" (though he had to leave in another two years), but the congregation was referred to in the Minutes as the Third Street Church.

So here we have the beginnings of Methodism at Third and Guthrie. This was after the division of the church general, and Louisville and Kentucky had been included within the Southern Church.

After some two or three other pastors had succeeded Mr. Sehon at "Sehon's Chapel," the congregation there, by some strange chain of events, seems to have metamorphized into a Protestant Episcopal church. The Third and Guthrie chapel was purchased by a group of Episcopalians who took the name "Calvary." After a time they built a new church on the same corner, but, in 1872, having decided to move out on Fourth Street (beyond York), they sold this house to the Methodist Episcopal congregation which then took the name of "Trinity." It is very interesting to learn that this Trinity M.E. Church had its beginnings back near the same old historic Eighth and Market corner where was located the first Methodist church. Furthermore it is highly significant that the "First Church" now follows one of its foremost pastors to Third and Guthrie!

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Another special date of this period is 1852. The Fourth Street property was sold and the congregation moved out to the southwest corner of Fifth and Walnut Streets, dedicating its new home there in the following year, with the eminent Charles B. Parsons as pastor. He served the church again in 1861-63.

Other outstanding men who served the church during its fifty-five year stay at the Fifth and Walnut site were: John H. Linn (1860-61), a lovely man of God who had served the Fourth Street church back in 1840-41; the sainted George W. Brush (1863-65) who likewise was a former pastor in 1842-44; Thomas Bottomley (1865-67), an Englishman, whose preaching is described as "very peculiar," but whose earnest labors added many to the Kingdom; Henry Clay Settle (1870-74, and 1889-93); James C. Morris (1874-78 and 1880-83); B. M. Messick (1878-80 and 1883-86); Samuel A. Steel (1886-88), who later became the first Epworth League general secretary when that great movement was first organized; John W. Lewis (1894-96); W. F. Lloyd (1899-1903), who four years later was the first pastor at the Temple; and that intellectual giant, Frank M. Thomas (1903-4).

We must pause to mention again Dr. Henry Clay Settle. He was "uncommonly endowed...with rare personal charm, a gracefully formed body, and a profound and logical mind." It was often said of him, "He looks like a Greek god." For some forty years he served the church as one of the most commanding figures ever in the Louisville Conference. The leading Owensboro church bears his name. He was the father of the late George T. Settle, who for many years was Librarian of



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the Louisville Public Library, and who served as Chairman of the Board of Stewards at the Temple for thirteen years.

October 26, 1876, was a day full of interest to the church throughout the land, both North and South. The Walnut Street Church that day was host to the first formal gathering in consonance with the spirit which prompted the appointment of the Cape May Commission on fraternal relations between the severed branches of original Methodism in this country. Invitations to this great meeting had been sent broadcast over the country, and many ministers and laymen from several states, and from all over Kentucky, were in attendance. Bishop Foster, of Boston, Mass., and Bishop Kavanaugh, presided. Three sessions were held during the day, and addresses were made by Dr. Messick, then pastor of the Chestnut Street Church, by Dr. J. S. Chadwick, the pastor of Trinity Church; by the Rev. George W. Brush, and Dr. James C. Morris, Walnut Street's pastor; by Mr. John L. Wheat, a famed good layman of the Walnut Street Church and later of the Temple; and by the two Bishops, and others. This meeting was significant because it proved that results could be obtained in the great desire of the church, on both sides, for "a unison of sentiment, harmonious action in the work of saving souls, and a universal dispensation of brotherly love."

And now we come finally to the thirty-three year period spent by the congregation at Sixth and Broadway. The annual conference of 1906 joined the Chestnut Street congregation to the Walnut Street Church--the merged groups to be called the "Union M. E. Church, South."

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1906-7: Dr. W. F. Lloyd was the first pastor. With Dr. Arthur Mather as his popular assistant the year was one of the greatest moment and interest. It is recorded that five distinctive elements contributed to the great success: (1) The Young Men's Sunday Evening Club, which assisted the pastor in evangelism and in sponsoring (2) The Temple Bulletin; (3) the mid-week meeting of Sunday School teachers for lunch and lesson study under the leadership of Mr. W. N. Little; (4) the Men's Bible Class, taught by Dr. Mather; and (5) the Voluntary Visitors' Association of many elect good women who continuously visited the entire membership. Outstanding, of course, were all the many transactions concerning the sale of the old properties, and the purchase of the new home--the Synagogue of Adath Israel Congregation, built in 1867. This building, called sometimes the "Jewish Temple," gave its name to the new inhabitants, and Louisville Methodism's "First Church" was henceforth familiarly known as "The Methodist Temple."

1907-11: Dr. W. R. Hendrix came from Birmingham to be the next pastor. He labored faithfully and lovingly to complete the adjustments required by all the new changes. Alterations were made in the old synagogue to conform with Methodist usage, and, with the building thus made more beautiful and usable, the work began in earnest, the pastor's strong pulpit messages attracting hundreds of hearers, and the prayer meetings reaching an attendance of 175. A deaconess was employed; Mr. Joseph Board left for mission work in Cuba; the annual conference of the Womans Missionary Society was entertained. A tremendous interest and activity

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began in the woman's work, continuing through several succeeding pastorates.

1911-15: For four years Dr. U. G. Foote gave himself to the special cause of evangelism and led the congregation in a large ingathering. In 1911, Mr. Walter E. Snow began his famous Sunday School work. Mr. Thomas McClelland, who had served so faithfully from the first as Chairman of the Board of Stewards, relinquished the post in 1913 to Mr. George T. Settle (mentioned above). In 1914 the Temple was host to the Louisville Annual Conference.

1915-18: During the difficult war days Dr. A. R. Kasey served with great earnestness and constancy, and in spite of all the discouragements and handicaps the idea of making the Temple a great down-town church persisted, and the work went on. In 1917 one of the most devoted and efficient workers, Miss Grace Haight, went forth to missionary work in China. The records speak in glowing terms of the excellent work of the young people in the Epworth League.

1918-20: Dr. E. F. Goodson had to face the days just after the war. It was bravely and righteously done, buoyed with hopes of better days engendered by the great Centenary Campaign. Things looked gloomy, but the work went on. In the fall of 1919 came the death of Mr. John L. Wheat, who, under God, had presided so masterfully over the financial and business interests of the congregation as Chairman of the Board of Trustees. His long life of devotion lingers yet in exquisite memories of his goodness and abilities. Dr. Goodson's daughter, Mary Allen, went afar to Africa for missionary work there with her husband, Rev. V. P. Henry.

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1920-25: The dream of definite institutional activities at the Temple, while attempted in part before, seemed at last to have chance of realization during the pastorate of Dr. Charles A. Humphrey. For five years he labored zealously in all the work of the church, and with the aid of Centenary funds was able to put on an enlarged program in the fields of study, health, business training, and in providing work and relief for the needy. This latter work was the beginning of Louisville's Good-will Industries. An office secretary was employed, together with assistants in the educational and social work. In 1921 the great Christmas pageant, "When The Star Shone," was given. It was repeated successfully in 1927 and in 1932. A memorable occasion in 1923 was the "Homecoming" after seven weeks of repairs and redecoration.

1925-30: A notable period was spent under the intense spiritual and evangelistic leadership of Dr. J. W. Weldon, who led the church perseveringly in the face of increasing difficulties. The membership was becoming more and more depleted in numbers through losses by death and removal to other churches. The congregation ceased to become self-supporting, but drew on profits remaining from the sale of former properties, and the work went on. The work of evangelism was never better. First, the great Burke Culpepper campaign of 1926, followed by the Bromley-Johnson meeting of 1928, and later by the Pentacostal Revival of 1930, in which the pastor led.

1930-40: The last decade at the Temple, during which four pastors served, was a period in which the congregation looked long and reluc-



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tantly to what seemed to be fast becoming inevitable--a major change of some kind in the status of the congregation, or perhaps in its location. For four years Rev. German P. Dillon labored faithfully and lovingly in the simple, loyal pastoral work of shepherding the people--visiting and comforting, carefully instructing and training the children. A special event was the observance held May 12-15, 1932, of a quarter-century spent in the Temple home. An attractive silver anniversary souvenir program was issued, and the occasion was happily marked otherwise in the banquet, the visit of former pastors, the return of many of the choir singers who had sung so many times under the leadership of Mrs. Jane S. Graves, and by the Historical Exhibit which had been arranged under the direction of Mrs. W. E. Snow. The whole observance was ably chairmanned by Mr. R. R. Smith, a strong layman who helped mightily in sustaining the church in those trying days. In 1934-36, Rev. Walter I. Munday strove valiantly to stem the tide. A special effort was made to bring the church before the community and to attract new adherents in a delightful series of Happy Sunday Afternoons which the pastor arranged during the winter season. Very splendid talent was secured for these meetings--most worth-while entertainers in inspirational phases of religious thought and activity. These occasions were well attended, but the stress of the times and the increasing handicaps caused by a worn-out old building continued to make it still harder to carry on. Even "Parson Jones," mighty preacher and soul winner that he was, could not find the right weapon with which to combat the menace confronting



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the congregation. The church desired with a great desire to remain as a separate intact group, longing for additions that would help it to regain its wanted vigor and life. Even still the work went on. The church refused to face a closing or a change. So after the two-year pastorate of Dr. H. H. Jones (1936-38), still another two years was spent at the Temple with Rev. Robert L. Sleamaker as pastor. During his first year the work went on happily, though with increasing difficulty. But early in his second year it became apparent that the "powers which be" had determined that the congregation must come to some kind of decision as to its future. The whole situation was carefully considered in several meetings of the officials. The first serious proposal was for removal to a site some fifteen blocks west on Broadway--a site which had been abandoned some years previously by another Methodist congregation. A decision for this move came dangerously near being carried out, but it was finally rejected. It was next determined to consider the feasibility of merging with one of the other down-town Methodist churches, and invitations were sent to the Broadway, Trinity, and Fourth Avenue congregations, asking for their representatives to visit the Temple severally and separately to discuss possibilities. Those visits were made, and in return Temple officials visited each of these three churches and inspected their plants. The final choice was to "wed" with Trinity Church. The negotiations to that end are fully set forth in a preceding chapter of this volume.

It has been thrilling to this writer to read through the history of Louisville Methodism's

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"First Church" (even though so hastily and sketchily), and to note how this congregation has had such close connection with the development of the whole Church, and how remarkably coincidental, if not to say prophetic, were the contacts made long since between the present two merging groups. The writer closes with a prayer for a growing recognition of the possibilities for a great worth-while accomplishment in the future.\*

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\*Footnote: p. 200.

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\*FOOTNOTE.---The author of chapter sixteen, A SHORT STORY OF THE CONGREGATION COMING FROM "THE TEMPLE", hereby expressly reserves to himself all rights and privileges as the author of this writing, including the right to revision, addition, and republication--with this primarily in mind, to expand the article into a book-length, full account of the history of the First Methodist Church of Louisville. The right of republication will not operate to prevent the republication of the article in any additional printing of this volume as it is or as it may be included along with a republication of "After Thirty-five Years."

Elbert B. Stone.

## ADDENDUM

Compiled By  
C. B. NORDEMAN

Names of Pastors and their term of service,  
1900-1940, Trinity Methodist Episcopal Church:

14. W. F. Sheridan . . . . . 1901-1904
15. Horace G. Ogden . . . . . 1904-1907
16. E. B. Patterson . . . . . 1907-1910
17. George MacAdam . . . . . 1910-1911
18. James Monroe Tabor . . . . . 1911-1913
19. W. F. Wyckoff . . . . . 1913-1916
20. Jas. N. Eason . . . . . 1916-1918
21. O. L. Curl . . . . . 1918-1920
22. John Lowe Fort . . . . . 1920-1929
23. E. R. Overley . . . . . 1929-1933
24. Horace A. Sprague . . . . . 1933-1940
25. Carl E. Vogel . . . . . 1940-

Names of Presiding Elders or District Super-  
intendents:

- Rev. J. D. Walsh, P.E. . . . . 1900-1906  
Rev. F. L. Creech, P.E. and D.S. . . 1906-1912  
Rev. J. M. Tabor, D.S. . . . . 1912-1913  
Rev. E. L. Shepherd, D.S. . . . . 1913-1916  
Rev. W. W. Shepherd, D.S. . . . . 1916-1922  
Rev. H. C. Sims, D.S. . . . . 1922-1928  
Rev. John L. Tilton, D.S. . . . . 1928-1929  
Rev. Thos. B. Ashley, D.S. . . . . 1929-1936  
Rev. W. W. Shepherd, D.S. . . . . 1936-1939  
Rev. Roy H. Short, D.S. . . . . 1940-

# ADDENDUM

## CHURCH AND SUNDAY SCHOOL MEMBERS

Compiled from the Official Journals by  
C. B. Nordeman

Year	Members				Sunday School			
	Full	Pro.			Teachers	Scholars		
1900	-	310	-	3	-	21	-	180
1901	-	400	-	32	-	35	-	325
1902	-	438	-	27	-	35	-	468
1903	-	439	-	27	-	35	-	468
1904	-	452	-	30	-	35	-	500
1905	-	491	-	35	-	35	-	600
1906	-	539	-	15	-	43	-	600
1907	-	471	-	17	-	43	-	600
1908	-	501	-	17	-	43	-	600
1909	-	511	-	21	-	43	-	600
1910	-	486	-	26	-	43	-	500
1911	-	478	-	12	-	28	-	316
1912	-	498	-	15	-	28	-	305
1913	-	486	-	22	-	26	-	289
1914	-	457	-	2	-	30	-	300
1915	-	425	-	13	-	28	-	300
1916	-	425	-	18	-	30	-	300
1917	-	400	-	-	-	30	-	355
1918	-	346	-	-	-	30	-	355
1919	-	300	-	-	-	30	-	377
1920	-	333	-	-	-	30	-	334
1921	-	421	-	-	-	32	-	445
1922	-	506	-	-	-	32	-	588
1923	-	580	-	-	-	39	-	486
1924	-	671	-	-	-	39	-	516
1925	-	684	-	-	-	36	-	542
1926	-	702	-	-	-	30	-	537
1927	-	705	-	-	-	40	-	501



# ADDENDUM

## CHURCH AND SUNDAY SCHOOL MEMBERS (Continued)

Year	Members					Sunday School	
	Full	Pro.				Teachers	Scholars
1928	-	644	-	-	-	50	535
1929	-	689	-	-	-	56	553
1930	-	662	-	-	-	52	419
1931	-	578	-	-	-	37	398
1932	-	588	-	-	-	37	350
1933	-	592	-	-	-	30	319
1934	-	632	-	-	-	30	287
1935	-	663	-	-	-	30	326
1936	-	854	-	-	-	30	410
1937	-	900	-	-	-	30	418
1938	-	949	-	-	-	30	361
1939	-	971	-	-	-	30	346
1940	-	902	-	-	-	31	346

# ADDENDUM

## DISCIPLINARY BENEVOLENCES, ANNUAL

Contributions of

Year	Mission and Church Ext.				C.D.	Education and Endowment			
1900	-	683	-	-	67	-	-	-	107
1901	-	600	-	-	44	-	-	-	234
1902	-	705	-	-	25	SG	-	-	3500
1903	-	1147	-	-	35	-	-	-	113
1904	-	1010	-	-	40	-	-	-	87
1905	-	710	-	-	25	-	-	-	41
1906	-	815	-	-	32	-	-	-	11
1907	-	579	-	-	14	-	-	-	53
1908	-	3075	SG	-	11	-	-	-	63
1909	-	3000	SG	-	21	-	-	-	5
1910	-	1210	-	-	10	-	-	-	5
1911	-	595	-	-	10	-	-	-	-
1912	-	494	-	-	15	-	-	-	5
1913	-	490	-	-	8	-	-	-	24
1914	-	445	-	-	5	-	-	-	13
1915	-	400	-	-	10	-	-	-	5
1916	-	422	-	-	10	-	-	-	72
1917	-	423	-	-	17	-	-	-	75
1918	-	367	-	-	15	-	-	-	25
1919	-	885	-	-	19	-	-	-	108
1920	-	3716	-	-	-	-	-	-	97
1921	-	2287	-	-	25	-	-	-	-
1922	-	2980	-	-	28	-	-	-	-
1923	-	2990	-	-	25	-	-	SG	1962
1924	-	3299	-	-	25	-	-	-	613
1925	-	3824	-	-	25	-	-	-	500
1926	-	3849	-	-	35	-	-	-	-
1927	-	3001	-	-	55	-	-	-	522
1928	-	3810	-	-	66	-	-	-	324

# ADDENDUM

## CONFERENCE BENEVOLENCES AND SPECIAL GIFTS

### Trinity M.E. Church

Womans	Missions				Annual Conf.			Grand
Home	Foreign				Benevolences			Totals
213	-	95	-	-	106	-	-	1271
282	-	216	-	-	10	-	-	1386
285	-	127	-	-	149	-	-	4791
676	-	94	-	-	90	-	-	2155
491	-	190	-	-	259	-	-	2077
449	-	237	-	-	115	-	-	1577
408	-	164	-	-	835	-	-	2265
341	-	207	-	-	1187	-	-	2381
424	-	187	-	-	2007	-	-	5767
327	-	203	-	-	2126	-	-	5682
379	-	105	-	-	899	-	-	2608
312	-	295	-	-	86	-	-	1298
206	-	162	-	-	164	-	-	1046
246	-	173	-	-	110	-	-	1051
210	-	213	-	-	188	-	-	1074
190	-	212	-	-	124	-	-	941
165	-	232	-	-	189	-	-	1140
153	-	238	-	-	482	-	-	1388
174	-	298	-	-	620	-	-	1499
305	-	200	-	-	211	-	-	1728
300	-	437	-	-	1389	-	-	5939
570	-	392	-	-	30	-	-	3304
551	-	351	-	-	788	-	-	4698
645	-	336	-	-	21	-	-	5979
362	-	645	-	-	10	-	-	4954
370	-	858	-	-	30	-	-	5607
459	-	613	-	-	-	-	-	4956
573	-	899	-	-	518	-	-	5568
757	-	885	-	-	723	-	-	6565

# ADDENDUM

## DISCIPLINARY BENEVOLENCES, ANNUAL CONFERENCE

### Contributions of

Year	Mission and Church Ext.			C.D.	Education and Endowment		
1929	-	4062	- -	60	- - -	138	
1930	-	2253	- -	30	- - -	- -	
1931	-	2141	- -	33	- - -	60	
1932	-	1137	- -	30	- - -	- -	
1933	-	789	- -	25	- - -	- -	
1934	-	1024	- -	19	- - -	- -	
1935	-	1312	- -	17	- - -	68	
1936	-	1165	- -	20	- - -	- -	
1937	-	1236	- -	37	- - -	- -	
1938	-	1278	- -	21	- - -	- -	
1939	-	1218	- -	23	- - -	- -	
1940	-	<u>1536</u>	- -	<u>20</u>	- - -	<u>123</u>	
		\$67012		\$21052		\$8953	

SG - Special Gifts

S. SPGS. - Sulphur Springs

# ADDENDUM

## BENEVOLENCES AND SPECIAL GIFTS (Continued)

### Trinity M.E. Church

Womans	Missions			Annual Conf.			Grand
Home	Foreign			Benevolences			Totals
784	-	954	-	-	234	-	6232
483	-	673	-	-	906	-	4345
410	-	520	-	-	77	-	3247
375	-	426	-	-	316	-	2284
309	-	354	-	-	586	-	2063
328	-	362	-	-	738	-	2471
351	-	319	SG	-	1920	S. Spgs.	3967
342	-	337	-	-	1313	-	3177
345	-	340	-	-	2100	-	4058
358	-	449	-	-	2495	-	4601
543	-	542	-	-	1632	-	3958
405	-	404	-	-	276	-	2464
<u>\$15,842</u>	<u>\$14,944</u>			<u>\$26,059</u>			<u>\$133,862</u>

Compiled by  
C. B. Nordeman













